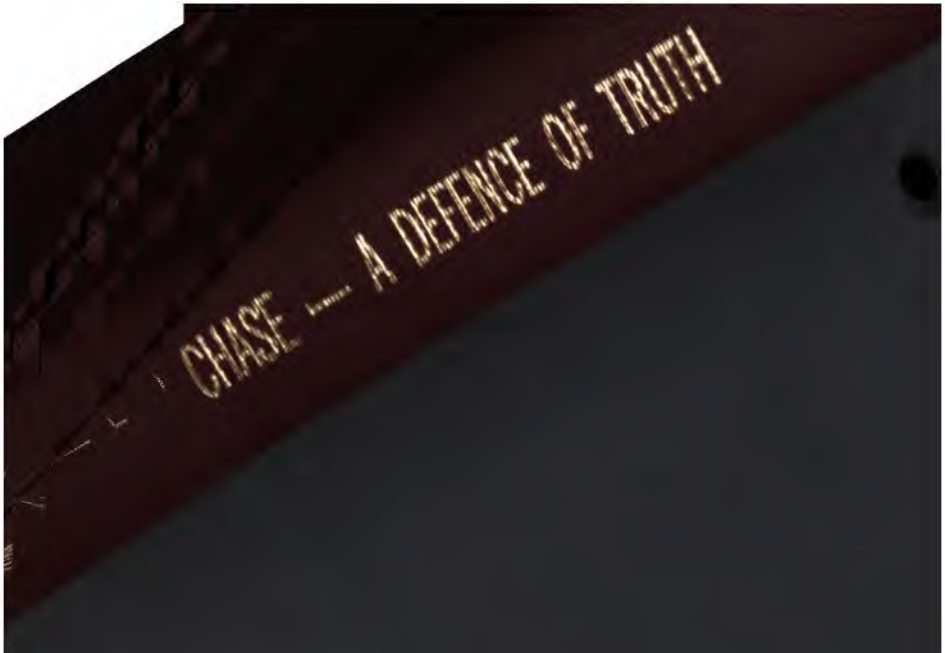
CHAST — A DEFENCE OF INDIA


CHASE — A DEFENCE OF TRUTH

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DEFENCE OF TRUTH:

CONTAINING A VARIETY OF

DOCTRINAL AND PRACTICAL ARTICLES;

DESIGNED TO

REFUTE ERROR, PROMOTE TRUTH,

AND

RECOMMEND THE PRINCIPLES OF PRIMITIVE CHRISTIANITY TO MANKIND.

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"Prove all things, hold fast that which is good."— Paul.

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PREFACE.

In offering the following pages for the examination of an enlightened public, it is necessary, perhaps, that they should be accompanied with a few explanatory remarks. I would therefore say, that my principal design is, to aid and assist in promoting and extending the great, the philanthropic, the ennobling cause of Gospel truth and true righteousness, among my fellow travelers to a better and happier world—a cause in which I have been long, and I trust, faithfully engaged, and which, as I firmly believe, stands pre-eminent to any other cause in which mankind are *capable* of engaging. I make no *exalted* pretensions to scientific research, or extensive theological attainments. But, although such aids are useful and valuable, yet I am induced to think, that the truths and practical duties of the Christian religion, can be explained and enforced without them. All the matter contained in this humble volume, was written simply to be read, understood, and morally improved; and therefore, no effort at literary refinement or rhetorical display, has been attempted.

To understand the Scriptures of truth, according to their original import and meaning, is manifestly an object worthy the attention and pursuit of every moral and accountable child of the Eternal; and if the following pages should prove instrumental in rendering assistance to a *few* of my fellow sinners, who are "inquiring the way to Zion," the writer will never regret their publication, or feel that he has labored in vain.

It is proper to say, that a portion of the matter with which the public is here presented, was originally written for three or four periodical publications, religious and secular, but has been *revised* for the present occasion. The remainder was written ex-

pressly for the present publication. Some parts of the volume may be considered by the reader as unnecessarily *severe* upon the popular religious sentiments of the day; but if those by whom we are opposed and persecuted, have fallen under the paralyzing influence of sin-promoting errors, as we honestly believe they have, we are admonished by an Apostle, to "rebuke them sharply, that they may be sound in the faith;" and therefore, I feel justified in the *plain*, though not *unfriendly* course which I have pursued.

With the few foregoing prefatory remarks, I shall cheerfully submit the "DEFENCE OF TRUTH" to the examination of a liberal and charitable public, to share in their praise or blame, approbation or censure, as the case may be; having, however, this one source of consolation; a consciousness of having acted, in the present instance, under the influence of a benevolent and virtuous motive. That heaven may bless this humble production to the advancement of religious truth, and the promotion of human happiness, is, and shall be, the earnest prayer of

Rochester, 1841. THE AUTHOR

DEFENCE OF TRUTH.

SECTION I.

BRIEF ANSWERS, TO TWELVE QUESTIONS, PROPOSED IN WRITING, BY REV. MR. PHILMORE, OF THE METHODIST CONNEXION.

QUESTION, No. I.

"Are the wicked to be saved in this world or that to come?"

Answer. The wicked, *as such*, are to be saved no where. And to save the wicked from deserved punishment on the score of repentance, according to your creed, either in *this* world *or* the world to come, would be a direct violation of that divine justice which you contend must have its demand, and a palpable contradiction of God's word. See Ex. xxxiv. 7. Here God says, he "will by *no means* clear the guilty," notwithstanding he is ever ready to *forgive* "iniquity, transgression and sin," which *forgiveness* is embraced in delivering from *sin*, and *not* from deserved punishment. I might invite your attention to many other divine declarations in confirmation of this truth, such as these: "The soul that sinneth *shall* die;" (not shall die, *if* it does not *repent before* it dies.)—"Though hand join in hand, the wicked *shall not* be unpunished." (*If they die impenitent*, is not added.) But we will attend to this matter hereafter, if you should feel disposed.

We will now answer your Question according to our own understanding of it. We believe the wicked

who truly *reform*, and live in accordance with the requirements of Christianity, are *specially* saved in *this* world; and the means of salvation which Infinite Wisdom and Goodness have devised, will never cease till "all shall know the Lord, from the least to the greatest"—till "every knee shall bow, and every tongue shall swear, saying, In the Lord have I righteousness and strength." Thus you will see that the wicked are, and will be, saved, both in *this* world and *that to come.*

The salvation which the gospel brings to view, is evidently *prospective* and *special.* All mankind are *prospectively* saved, while none but *true believers*, (embracing every period of the gospel reign,) are *specially* saved. In proof of this, see 1 Tim. iv. 10: God "is the Saviour of *all* men, *especially* of those that believe." Also, 1 Tim. ii. 4.: God "*will have* all men to be saved, and to come unto the knowledge of the truth."

No man can be saved *in* sin—hence *all men* are not saved in *this world.* "All the ends of the world *shall* remember and turn unto the Lord, and all the *kindreds of the nations shall* worship before him."—"Even so, *in* Christ *shall* all be made alive." Hence, mankind *must* be saved in the world to come. Disprove this proposition, if you can.

QUESTION, No. II.

"Are the wicked saved by grace, or by works, or by death, or b hell-fire?"

This question betrays a profound ignorance of ou *sentiments,* and also a little spice of that bungling sa

easm which characterizes blind bigotry and fanatical zeal. But in the present instance, at least, there is more *venom* in the shaft than vigor in the bow.

In answer to the question, however, we would remark: The wicked are saved from *deserved punishment* by *neither* of the above means; for we have shown in our answer to the first question, that God "will by *no* means clear the guilty" from such punishment. Therefore, if this is the only sense which you attach to the word *salvation*, your question is fully answered; and we challenge you to disprove its correctness.

But if you are willing to admit that salvation means a deliverance from *sin*, by reconciling the sinner to God, and purifying his affections, desires and conduct, then we say that *all* the means concerning which you inquire, are to be looked upon as efficacious in bringing about this glorious result; that is, if by *death* you mean the dissolution of the body, and by *hell-fire*, divine chastisement. We believe, upon the authority of the Scriptures, that the whole plan, design, means, nature and progress of salvation, as we understand the word, originate in, are founded upon, and carried on by *divine grace*. We believe at the same time, that *works* are the fruits and evidences of genuine faith, and are "good and profitable unto men." And we also believe that natural death is one of the means in the divine economy, of opening a pathway to immortality, incorruption and glory. If you require *divine authority* in support of these sentiments, you have only to signify your request in a proper manner, and we stand ready to give it.

We are at a loss to determine what you mean by *hell-fire*. We have presumed, however, that you mean *punishment*, probably, *endless misery*. But your leaders so flatly contradict each other, and we may with safety say themselves, that we may have presumed too much. We stand ready, however, to be corrected.

In your Sabbath School Catechism, published in New-York, by Messrs. BANGS & EMORY, (I believe they *are* or have been two of your Bishops,) we have the following *sublime* definition of *hell:* "A *dark* and *bottomless* pit, *full* of *fire* and *brimstone*"! Can it be possible that two Methodist Bishops have ever *believed* this? or, did they only give this definition as a "bug-bear" to frighten little girls and boys into their church and away from Universalism?

We will now see what another Methodist Doctor says about hell-fire. Dr. ADAM CLARKE gives the following as his definition of hell-fire, in his note upon the only place where it is found in the Bible:—"*shall be in danger of hell-fire*—shall be in danger of *the* hell of fire. [There is but *one* then.] Our Lord here alludes to the *valley of the son of Hinnom*. This place was near Jerusalem, [where is it now?] and had been formerly used for the abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch."

What an admirable *harmony* and *agreement* in sentiment exist among your Methodist leaders about their favourite place called *hell!!* They ought to agree better about it or give it up altogether!

But to conclude. If this answer to your question is not deemed sufficiently explicit and clear to your mind, and you will take the trouble to let us know what *you* mean by *salvation*, grace, works, death and hell-fire, we will then try to be more definite, plain and *simple*, that our remarks may come within the *horizon* of your comprehension.

QUESTION, No III.

"Are the wicked to be as happy the moment after death, as the righteous?"

We must necessarily be brief in our answers to your several questions, and still, we shall endeavor to answer them plainly and definitely. You are undoubtedly aware that it is much easier *asking* questions than *answering* them. A small child will sometimes propose a question that the greatest divine would find it difficult to answer, even to his own satisfaction; nevertheless, we are happy in having the privilege of answering the several questions which you have been pleased to propose, for, if they should not be the means of increasing *your* knowledge and moral improvement, they may be of some benefit to *others*, and we labour almost wholly for the public good.

In answer to the above question we would say, we are not among those who strive to be wise above what is written. The revelation which God has been pleased to give us, should be deemed sufficient, and beyond that we should never allow ourselves to speculate.—The religious belief which characterizes our denomination, and is peculiar to us as a society of Christian

worshippers, is this; that "in the dispensation of the fulness of times" God "will gather together in one, all things in Christ, both which are in heaven and on earth," and that "the times of the restitution of all things, spoken of by all the holy prophets since the world began" will supersede all sin, and suffering, and imperfection, and fully consummate the endless joy and peace of every rational and dependent being.

As before observed, we do not believe that any sinner, *as such*, can ever be saved or rendered happy; but, as we believe that God "is the Saviour of all men," and "will have all men to be saved, and come to the knowledge of the truth," we are constrained to believe, that "sin shall be finished—transgression brought to an end"—and that everlasting and universal righteousness shall ultimately reign triumphant in every heart. We fully believe, however, that moral happiness, as well as knowledge and wisdom, is *progressive* in its nature and effects, and will continue so till the moral world is crowned with immortal perfection and glory in the resurrection state.

It will thus be perceived, that we do not hold that all individuals, the moment they leave the world, enter into the *same degree* of spiritual enjoyment: still, we would have you to know that we wholly reject and discard the idea so tenaciously held by your people, of a local *hell* of fire and brimstone in the future world, or any other place of cruel torture. *Knowledge* is *happiness*, so far as true religion is concerned—hence, as we increase in spiritual knowledge, we shall increase in spiritual happiness, until we arrive at a state of absolute perfection in both. We know that this is the

ease *here* in a degree, and we have reason to conclude that we shall be much better prepared for moral improvement, when divested of this material body, with all its animal passions and propensities, and placed beyond the reach of all the tempting objects of a seductive nature by which we are *here* surrounded.

We are perfectly aware of that "very important" sentiment in your creed, which teaches that we are "*probationers* here for eternity"—that "our probationary state closes at death," and that "as death leaves us, so judgement will find us." But your imaginations and traditions are no proof to *us:* we must have something more substantial. If your sentiments are founded in revealed truth, how does it happen that the Bible is so perfectly silent upon the subject of "*human probation*—no change or improvement after death?" &c. &c. The great Apostle tells us that "one star differeth from another star in glory"—but you will remember that they are all *stars* and all "in glory." Experience and observation teach us, that all mankind have *some* degree of enjoyment *here*, but they differ very widely in relation to the degree which *each one* enjoys. The more a man "grows in grace, and in the knowledge of his Lord and Saviour Jesus Christ," the greater will be his degree of moral happiness; and if this should continue to be the case till all shall "arrive to the perfect measure of the stature of a man in Christ Jesus," we should have no reason, we think, to find fault with our God.

We are in hopes that this frank and candid answer will serve to check that corrupt propensity to which many of your people are excessively addicted, of for-

eing upon the untaught minds of your hearers the belief that Universalists make no distinction between the righteous and the wicked, but introduce the *drunkard from the ditch*, and the *murderer from the gallows*, into immediate and immortal felicity at the moment of death. You have harped upon this vile and unfounded slander long enough, and we hope, if *you* are an honest man, you will do so no more, but try to "speak the truth in the love of it."

QUESTIONS, No. IV. and V.

"Do any die in their sins?—Can they be saved in their sins?"

In answer to your 4th question we would say—If you mean *eternal* death, we frankly deny that any "die in their sins;" and if you think otherwise, the Universalist Press is at your service, to prove that we are in an error. We hope you will attempt it. If you mean a moral or *spiritual* death, we contend, and stand prepared to prove, that *all* "die in their sins" who are capable of moral action. See Rom. v. 12. But if you mean *natural* death, which is probably the fact, we would take the liberty of suggesting a few inquiries by way of preparing your mind for a definite answer, which we shall give in its proper place.

We shall presume that, by *dying in sin*, you mean, *dying a sinner*, and if we have presumed too much, you will please to notify us of the fact, and inform us what you do mean, that we may be able to do you justice.

If you are as conversant with the Scriptures as a clergyman should be, you must have read of SAMSON,

whose history is therein given; and you must be aware that his general conduct through life was such as to forbid his being properly denominated a *good man*. At his first setting out in life, he violated the injunction of his parents and his God, in uniting in matrimony with a Philistine damsel The unholy passion of revenge constantly rankled in his bosom, and he rendered himself famous for murdering his fellow beings by thousands. After effecting the destruction of all the standing corn of those who had offended him, he returns from Philistia into his own country.—But his own people having just cause to dread his society, bind him and deliver him into the hands of the Philistines to be brought to justice. Here again he exerted his muscular faculties, broke loose from his confinement and slew a *thousand* Philistines. After this he went to Gaza, a city of the Philistines, and took up his lodgings with a *harlot*. His injured enemies ascertaining his place of residence, attempt to secure him, but he makes his escape. The next we hear of him, he becomes strongly in love with a woman called *Delilah*, whose perfidy is evident from the intrigues she resorts to in effecting the ruin of her new paramour. We next behold him in the hands of the Philistines, shorn of his strength, and deprived of his eyes. After laying in prison about a year, and recovering his strength again, the Philistine princes take him before the assembly which had gathered in the temple of *Dagon*, to thank God for putting Samson into their hands. After the feast is concluded, they order Samson to be brought into the temple, that he may contribute to their amusement. Under

these circumstances, with his heart overflowing with revenge and murder, he obtains permission to lean against the pillars of the temple, while it is filled above and below. Having obtained this permission, by the practice of deception, he lays his hands upon the two pillars, saying in his wrath, "Let me die with the Philistines," and tears away the pillars, involving himself and 3000 of his enemies in instant destruction.

Samson might have had *faith*, but his works thro' life and even in death, were certainly of a *vicious* kind—he lives a sinner, and dies a wilful *murderer* and *suicide*. Here is one individual, at least, who died a sinner; and what are we to suppose became of him? You will undoubtedly say, "*he is lost forever*," and bring in proof of the assertion, a declaration which has long been supposed to have been uttered by our Saviour: "*If* ye die in your sins, where God and Christ *is*, ye can never come." But unfortunately for your system, such language is not to be found in the Bible.

Now if we can prove to you that as great a sinner as Samson was, when he left the world, will *obtain the promises of God*, I need not be at the trouble of proving that those who are *less* wicked will obtain them. Turn then to Paul's epistle to the Hebrews, chap. xi. verses 32, 33, and read the following: "And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of SAMSON," &c.—"who through faith [faith without works is dead] subdued kingdoms, wrought righteousness, *obtained promises*, stopped the mouths of lions," &c. Whatever may be said of the others named here, it will not do

to say that *Samson* was a righteous man: if he *was*, I know not who would be called a wicked man.

But if the foregoing is not satisfactory, we would call your attention to the hosts of the Egyptians who were swallowed up in the waves of the Red Sea, while in pursuit of the departing Hebrews, and who died by the sword and in various other ways. That they were *sinners*, will not be questioned, and that they "*died in their sins*," you *dare* not deny. And yet, in the 32d chapter of Ezekiel, we read of them as follows: "Pharaoh shall see them, and shall be *comforted* over all his multitude; even Pharaoh and all his army, slain by the sword, saith the Lord." Here you will perceive that thousands who went "down to *hell*, [state of the dead,] with their weapons of war," shall yet be comforted together in a state of reconciliation and purity.

Again—your people are frequently referring us to the *Sodomites*, who evidently "died in their sins," as examples of endless despair and wretchedness. But if you will consult the latter part of the 16th chapter of Ezekiel, you will find that the covenant of God stands sure, and that the Sodomites are to return again from their captivity to sin and death, to their first estate of innocence and joy.

But why need we mention these extreme cases? There are *none* who do not die sinners, their pious professions to the contrary notwithstanding. We do not say that all die sinners in the *same degree*—but there are *none* absolutely and perfectly holy. But thank Heaven, *we* can "behold the Lamb of God, which taketh away *the sin* of the *world*"—who "shall

see of the travail of his soul and be satisfied"—who shall "draw all men to" himself by the "three fold cord" of love, grace and truth.

In relation to your 5th question, I would only say, that no person can be saved *in* his sins. Salvation, as we have before shown you, is a deliverance *from* sin—hence, when *all* are saved, *all* will be delivered from sin—and "then will be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death *is sin*, and the strength of sin is the *law*; but thanks be to God who giveth us the victory through our Lord Jesus Christ"

We have only glanced at a few of those arguments by which we are enabled to defend our sentiments.—We have deemed it unnecessary to do more; unless, as we hope will be the case, you should see fit to call in question the correctness of our conclusions, in a proper manner. If this should be the case, you shall have "line upon line, and precept upon precept."

QUESTION, No. VI.

"Is there a day of Judgment after Death?"

To this question, we unhesitatingly answer, *there is not*, in *your* understanding of the phrase. In a *day of judgment*, we fully believe. And that it commenced nearly eighteen centuries ago, is abundantly evident, from the New Testament. In John, ix 39, Jesus says: "For judgment am I come into *this world*." Again; xii. 31, he says: "*Now is* the judgment of this world." We might multiply quotations to any length

but we will forbear until you shall undertake to show that Christ came into *this* world to judge the inhabitants of *another*. That the judgment day commenced at the introduction of the Messiah's reign, is as *true* as the *word* of *God*. And that it will continue till every man shall be judged, and rewarded according to his work; till "every valley shall be exalted and every mountain brought low, the crooked made straight and the rough ways smooth, and all flesh shall see the salvation of God together," is also *equally* as true.

We are positively informed by St. Paul, that Christ "must reign, till he hath put all enemies under his feet," and that "the last enemy shall be destroyed, *death*." But I hope your good sense will forbid your understanding the above language, as I once heard your brother PUFFER explain it. He admitted that Christ would conquer all his enemies eventually, but contended that he would subdue them by "*putting his feet upon their necks*," and treating them *infinitely* worse in the *future* world than the *Jews* treated him *in this*. But I endeavored to convince him that this was not the way in which Christ conquered his enemies; for if so, he would most shamefully violate every moral precept which he bestowed upon his disciples while on earth. His admonitions were—"*Love* your enemies; *do good* to them that hate you; and *pray* for those who despitefully use you and persecute you." These were not only the *precepts* of Jesus, but his *examples* also. Did he not *love* his enemies, the Jews; and was not his love evinced in the tears that he shed over them, while contemplating the na-

tional destruction that awaited them, in this world?—Did he not *love* even his *murderers*, when he raised his trembling voice to his Father in their behalf, saying, while in the cruel agonies of expiring nature—"Father, forgive them; for they know not what they do?" Tell me not, dear Sir, that Jesus will ever change his disposition from *love* to *hatred*—and his conduct towards his enemies, from *heaven-born charity*, to *hellish wrath and vengeance!* To be *under the feet of Jesus*, is the greatest blessing that the sinner can ever receive, short of immortal glory. And, as he must reign till *all* enemies are put under his feet, and death, the last enemy, forever destroyed, we conclude that the judgment day will continue, till "all things shall be subdued unto him; the Son himself be subject unto him that put all things under him, that God may be all in all." Then will the "mystery" of the general resurrection be unfolded to view—"this mortal put on immortality—this corruption, incorruption." Then "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump"—the judgment day forever close, with the mediatorial reign of the Redeemer, and "every creature in heaven, and on earth, and *under* the earth, and such as are in the sea, and all that are in them," shall be heard, saying, "blessing, and honor, and glory, and power, be unto him that sitteth on the throne and to the Lamb forever and ever."

When you will lay before us your understanding of the "day of judgment," and the evidences by which you think it can be supported, we will attend more *particularly* to the subject. Till then the foregoing *answer to your* question must suffice.

QUESTION NO. VII.

"Is there any punishment after death?"

In answer to this question, we beg leave to remark, that we do not believe that God will punish his children *any where*, according to the *Methodist* understanding of the word, for such punishment would prove him to be an unfeeling and revengeful *tyrant*, whose cruelty as much exceeds that of a *Nero* as *infinity* exceeds *finity*.

If we have a right conception of your creed, you hold to divine punishment according to the modern and popular acceptation of the term—or in other words, as it is defined in our common dictionaries, viz. "An infliction imposed in *vengeance* of a crime" —or, a *revengeful infliction of tortures upon the sinner*, without any reference to the ultimate good of the sufferer. In this sense of the word, we boldly affirm, that our Heavenly Father will never punish his children either "*after*" or *before* "death." His *nature* forbids it, for that nature is "love." His *attributes* forbid it, for they are *wisdom*, *power* and *goodness*.—Every modification of these attributes forbid it, because it is inconsistent with *justice*, *mercy* and *truth*. Now, Sir, if you wish to oppose these several propositions, the Universalist press is at your service.—Come, Br. Philmore, present your "strong arguments" in defence of the above view of punishment, and prove to us that God *does not* chastise us for our profit, that we may be partakers of his holiness; that divine chastisement *is not* designed to produce the peaceable fruits of righteousness to them who are ex-

ercised thereby; that God *will* cast off forever, in your sense of the word; that he *will not* have *all* men to be saved; that he *does not* work all things after the counsel of his own will; that *all* who die in Adam *shall not* be made alive in Christ; that sin *shall not* be finished; that death *shall not* be destroyed; that sorrow and sighing *shall not* flee away; that the devil and all his works *shall not* be destroyed; that every creature in heaven, and earth, and under the earth, and such as are in the sea, *shall not* be heard to say, glory, and honor, and power, be unto him that sitteth upon the throne, &c.; that Christ *shall not* see of the travail of his soul and be satisfied; that God *shall not* be all in all. Prove all this, brother, and we will *renounce* our present views, and become as *sceptical* as you and many others seem to be.

That God will punish the disobedient subjects of his moral government, all that they justly deserve, we have not only admitted, but clearly *proved*; and this is more than you *dare* admit, without first making up your mind to "leave the order." But, you must remember that we understand the word *punishment* as it is defined in the *Scriptures*; and we would only remark here, that if mankind are not sufficiently punished *before* death, they will be punished *after* death. But it is not for us to set bounds to infinite wisdom, power and goodness. It is enough for us to be assured that our Heavenly Father is a "*just* God AND a *Savior*"—that he will "visit our transgressions with a rod, and our iniquities with stripes;" but will not utterly take from us his loving kindness, nor suffer *his faithfulness* to fail. (See Ps. lxxxix. 32, 33.)

We have not thought it necessary to go into a very *labored*, or *critical* answer to the above question; because, it does not touch the great subject of difference between your system of faith, and ours. But if you wish to enter into a discussion of the all-important question whether *all* mankind will finally become holy and happy, or only a *part* of them, we have no objection to trying the strength of argument with you. Such a subject is certainly *worthy* of a candid and thorough investigation. If we are in an error we are willing to be convinced of the fact. And if you are in an error, God knows we should be happy in being the feeble instrument of your conversion.

You will not look upon this as a *challenge*, but simply in the light of a friendly *desire* of promoting, establishing and defending the *truth*. Do not affect to consider us beneath your notice, for such affectation will not "go down" so well with the public now as it formerly has. Before we close this article we would invite you to inform us what that text in Prov. xi. 31, means: "*Behold, the righteous shall be recompensed in the EARTH: much more the wicked and the sinner!*"

Let us hear from you, brother, as soon as possible, and be assured that no unkind feelings towards you are entertained by me.

QUESTION NO. VIII.

"Are all the wicked punished in this life?"

According to our understanding of the term, all the wicked *are* punished in this life. Wickedness never

fails of producing misery wherever it exists. And notwithstanding all who do wickedly in this world, are miserable in proportion to the amount of sin of which they are guilty, if it can be proved that men will commit sin in the future state, we are willing to admit that they will be miserable in that state. That all the wicked are miserable in *this* world in proportion to their sins, is a doctrine which the Scriptures fully sustain; and if you, Sir, like many of your faith, see fit to question this proposition, you will be pleased to consult the following emphatic declarations of divine truth: Isa. lvii. 20, 21. "But the wicked ARE like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Again; Prov. iii. 33. "The curse of the Lord is in the house of the wicked." And again; Prov. iv. 19. "The way of the wicked is as darkness; they know not at what they stumble." Also; Prov. xv. 6. "In the revenues of the wicked is trouble." Lastly; "The way of transgressors is hard."

Dare you, Sir, after consulting these plain testimonies, to which many more might be added, contend that the wicked *are not* punished in this life? You will observe that the foregoing testimonies are all written in the *present tense*, and no intimation is given that we may *sin* in this life, and not *suffer* for it in this life. An apostle has said, "He that soweth to the flesh shall *of the flesh* reap corruption." Now, if we understand this apostle correctly, his instructions go to show that we shall reap the harvest in the field where *we sow* the seed—or, to speak without a figure, we

understand him as teaching his brethren the important doctrine, that *sin* and *misery* are inseparably connected —that sin is the *cause* of moral misery, and moral misery the *effect* of sin—that the effect is to be experienced *where* the cause exists. That we cannot reap *corruption*, as a reward for sins committed here, in an *incorruptible* state, is evident to the weakest capacity; and the *nearer* we view the connexion between sin and its attendant consequences, the more careful we shall be to shun the *first* that we may avoid the *last*.

I know, Sir, that the common doctrine would teach us all, that the more *sin* we commit, the *happier* we shall be; that, were it not for the terrible consequences which must await us in the future world, (if we do not repent before we die,) there would be no possible inducement to be virtuous and holy! But Sir, such a sentiment would be more fit for the fancied inhabitants of your fabulous *tartarus*, than for human, social, moral and accountable beings. I admit that this is plain and *strong* language; but it will be justified by every person in whose heart dwells the love of God. It is really chilling to an informed mind, to hear professors of *religion* boldly affirming, that if it were not for the fear of a future interminable hell, they would give an unrestrained license to every unruly passion and feast their depraved appetites upon the luxuries of transgression and iniquity. Are such persons converted? Do they love the things they once hated, and hate the things they once loved? If so, as they now love *sin* so amazingly, that nothing but the fear of ceaseless damnation keeps them from intemperance, theft and murder, they must have *hated* it be-

fore they were converted. Hence, their *conversion* renders them "two fold more the children of *gehenna*" than they were before! From such conversions, good Lord, deliver us!

We seriously hope, Sir, that you will take this subject into candid consideration—consult the divine oracles, and you must, we think, come to the rational conclusion, that sin and misery are inseparably joined together—that as long as we remain sinners we shall remain miserable—that the *goodness of God*, and *not* the fear of *hell*, leads men to repentance, and to the cheerful discharge of moral duty. The sooner we repent, Sir, and become servants of God, and lovers of mankind, the sooner shall we feast upon the bread of God and drink of the pure water of everlasting life.

QUESTION NO. IX.

"Does Jesus Christ ever forgive sins in this life?"

To this question, we answer, *yes;* but you must understand that we make some distinction between forgiveness of *sin* and forgiveness of *punishment*. We read that "Christ hath power on earth to forgive sins;" but we no where read that he hath power *on earth* or in heaven to forgive deserved punishment.—It is not a little surprising that most religionists overlook this important distinction; and we are astonished that you, Sir, a biblical student and a clergyman, who professes to make the Scriptures the man of your counsel, should not, ere this, have perceived that forgiveness of *punishment* is not a Bible doctrine. In all your questions an allusion is had to this very subject,

and you have seemed to convey the idea that deserved punishment may be averted by faith and repentance. This fact has rendered it necessary for us to refer repeatedly to this important error in your creed. You seem to be totally ignorant of this distinguishing article of our faith, that forgiveness applies to *sin* and *not* to deserved punishment. To forgive, in a Scripture sense, is to "cut off," to "blot out," but is never in a single instance applied to *punishment*, in the Bible. And we have shown you in our answers to your previous questions, that such an application of the term would set the Scriptures in direct opposition to themselves!

That Christ forgives, that is, cuts off, blots out sins in this world, by enlightening, reforming and purifying the hearts and lives of believers, is a doctrine to which we attach great importance, as it clearly exhibits the design of Christ's mission. He came to "save his people from their sins," *not* from deserved punishment. This is a divine declaration, and is in accordance with the purpose of God as declared by Moses—"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, *forgiving* iniquity, and transgression, and sin, and that will by *no* means clear the guilty."

We hope that you will deem this answer amply sufficient, until you are ready to show us that forgiveness of sin, means remission of merited chastisement. We might enlarge much upon this subject, but we have no room; and there is evidently no necessity for so doing. Your question is fully, and fairly, and

candidly answered, and we are ready and willing to meet any objection that can be offered to the correctness of our conclusions.

QUESTION No. X.

"Are the sins of all men forgiven in this life?"

In our answer to your ninth question, we have endeavored to show you that forgiveness is always, in the Scriptures, applied to *sin*, and not to punishment. We shall therefore answer the above question in accordance with *our own* views of forgiveness, and not agreeably to yours.

We have already remarked that Christ has power on earth to *forgive*, that is, to take away, blot out, or destroy sin; but that this power is confined to the earth, is more than we have ever contended for, it is more than any man can prove from divine Revelation. We fully believe that Christ's mediatorial reign commenced at the destruction of Jerusalem, when he came in his kingdom, as the rightful ruler and judge of the moral world, and that it will continue till sin is finished, transgression brought to a close, and all intelligences in the universe perfectly reconciled to God and holiness. Then, and not till then, will he deliver up the kingdom to the Father, and God be all in all.

This, sir, is the view which we entertain of Christ's moral government. And hence, you will perceive that the forgiveness of sins, in our view of the case, is not wholly confined to this life. As we have before *remarked*, if there are sinners in the future state, the

pardoning mercy of God, applied through the instrumentality of Christ can as well be granted there as here. Sin must be finished—transgression must come to an end—every knee must bow—every tongue must swear, saying, "in the Lord have I righteousness and strength." The lost must be found—the deaf must hear—the dumb must sing—death must lose its sting, which is *sin*—the law must be fulfilled in *every jot and tittle*, and it requires that we love God supremely, and our fellow beings as ourselves. And this *must* be effected through the mild and benevolent reign of Jesus, the glorious mediator, if the divine word can be relied upon with safety. Hence, as a matter of course, we are encouraged to say, with the precursor of our Lord, "Behold the Lamb of God who taketh away *the sin* of the world!"

The probability is, that you look upon the *justice* of God as decidedly opposed to the doctrine of universal reconciliation; but permit me to assure you, Sir, that the system of doctrine which you advocate, is extremely well calculated to bring that glorious attribute of Deity into disrepute. You contend that the *justice* of God requires the endless damnation of every sinner. You will admit that *all men* are sinners—not excepting your reverence; and yet you believe that yourself and thousands of others will be saved—yes, saved from the demands of *justice!* If our Saviour spoke the truth when he said that "not one jot or tittle of the law should fail till all was fulfilled," how in the name of reason can you be so sure that you and others will obtain the forgiveness of *punishment* and soar to heaven?

You will here undoubtedly contend that *Christ* suffered all the demands of justice in the room and stead of the sinner—hence, the *sinner* is forgiven, *without* suffering, and the *innocent Jesus* made to suffer in his place! But how will you reconcile such a sentiment with the divine testimony which says, "The *soul* that *sinneth* shall die:" and with many other similar declarations?

I should answer your questions more fully but I hate to talk to a *dumb* man. Come out and *acknowledge* your errors, or *defend* them—question the correctness of my conclusions or admit them to be correct.

QUESTIONS No. XI. & XII.

"Are any to be saved from their sins after death?—Is there such a thing mentioned in the Scriptures as eternal damnation?"

All that it becomes necessary for us to say in relation to the *first* of the above questions is, that it has received a sufficient answer in our remarks upon your *tenth* question; at least, until you make an attempt to show us that our conclusions are erroneous.

In answer to the *second* of the above questions we frankly answer in the affirmative. And what then? Have you the vanity to believe that this fact proves that the cruel dogma of endless misery is true; or, that it disproves the consoling doctrine of impartial grace and universal salvation? You must be a dull scholar, indeed, if such are your honest conclusions. We will therefore endeavor to show you the error into which, as we charitably believe, your ignorance has *involved* you.

The phrase "eternal damnation" is *once*, and but once used in all the Bible. This however, is sufficient to overthrow our sentiments if it really means *endless damnation*. But we will try to show you, Sir, that it has no such meaning. The text to which you refer, is found in St Mark's gospel, iii. chapter, 28—30 verses, inclusive. The whole text reads thus: "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit." The paralled texts you will find in Matt. xii. 31, 32—and Luke xii. 10, which you will please turn to and examine for yourself. You will acknowledge that the three Evangelists wrote in direct reference to the same thing, and that notwithstanding the fact, that their phraseology is somewhat different, the sense of the *three* passages is precisely the same; for if this is *not* the case, what dependence can be placed upon the divine word? Having offered these few introductory remarks, for the purpose of bringing the subject properly before you, we shall now proceed to a brief examination of the subject about which you so earnestly inquire.

We are fully aware, Sir, that the sin against the Holy Ghost, or "unpardonable sin," as it is generally called, has long been looked upon by the uninformed and credulous, as conclusive evidence of never-ending woe in a future state of conscious existence, and therefore, we are by no means surprised, Sir, that *you* should so consider it. But the great question should

be, "What is truth?" This question we shall endeavor to answer, so far as the text under consideration is concerned, in accordance with Divine Revelation,

1st, then, That the Jews were guilty of the sin against the Holy Ghost, you will not deny; for the crime is directly charged upon them by our Savior. "Because they said, *He* hath an unclean spirit." Such being the fact, if the common sentiment be correct, their *endless damnation* must have been irrevocably sealed, and Jesus acted a very improper part, when he wept over their city and said "ye shall not see me henceforth *till ye shall say*, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39—and also when he lifted his voice to heaven, while in the agonies of expiring nature, and said, Father *forgive* them, for they know not what they do." And again; the Jews having committed this sin, with what propriety could our Savior have said to his disciples, "Go ye into *all* the world and preach the gospel to *every creature?*" The preaching of the gospel was designed as a means of bringing those to whom it was preached, to *repentance* and *faith* in the Son of God; and there certainly could have been no propriety in using means to effect an utter *impossibility!*

The Apostles evidently received the doctrine they preached from their Lord and Master, together with directions how and where to preach it. And Peter says, while addressing these same Jews, that God "commandeth *all men every where* to repent." How could those Jews repent whose endless perdition was *unalteraby* sealed? And where was the propriety

of *commanding* to do that which the decision of Heaven had rendered impossible?

But you undoubtedly believe that there are thousands even in the present day, who have committed the "unpardonable sin," and can therefore, never be forgiven. But do you make any *exceptions* of this kind, when you call on sinners to repent and embrace religion? Do you not teach that *any* and *every* sinner may comply with the requisitions of the gospel and be saved? Do you not tell them, in substance at least, that

> "While the lamp holds out to burn,
> The vilest sinner may return?"

If such is the case, what do you mean by such encouragements? Do you believe it *possible* that one who is guilty of the sin of which we are speaking, and who, therefore, "*hath never* forgiveness," can over-leap the boundaries of the divine decision, and force his way to heaven and happiness? If this is *not* your opinion, then you are bound to circumscribe your invitations so that they shall embrace none but those who have avoided this heinous sin, or else admit that the commission of the sin does not foreclose the door of pardoning mercy. Which ever side of the question you take, be careful to maintain some degree of consistency, so that your readers and hearers will be enabled to understand you. But

2d. What are we to understand by the phrase "eternal damnation?" You will probably say that we are to understand it as meaning endless misery. But where do you find any evidence in support of this meaning? We read of "damnation" frequently in

the Bible, and we will undertake to show you that it has been experienced in this world. See 1 Cor. xi. 29—"For he that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself," &c. Again; 1 Tim. v. 12, where the Apostle, speaking of certain widows who began to cast off the love of Christ, represents them as "having damnation, because they have cast off their first faith." Here you will perceive, that the *damnation* spoken of was restricted to the then present time, having no reference to a future state. Damnation, condemnation and judgment, are perfectly synonimous terms in the original, and Jesus says, John iii. 18, "He that believeth not is condemned [or damned] already, because he hath not believed in the only begotten Son of God." See also Tit. iii. 11, speaking of heretics: "Knowing that he that is such, is subverted, and sinneth, being condemned [or damned] of himself." You will see from these citations, that we are not compelled to leave this world before we can experience "damnation." Having thus proved that mankind have been damned in this world, we would now invite you to prove that any will be damned in a future state of existence, even in a limited sense. Remember, we do not say that such is not the case, but we should be pleased to see how you would go to work to prove it. The fact that sinners are in danger of "damnation," and that they will be damned, we have never attempted to dispute, and probably never shall as long as we retain our senses. But, that "damnation" means endless suffering, we have never seen proved.

We will now furnish you with a little "orthodox" authority in regard to the views which we have just advanced, lest you accuse us of heresy. In Rom. xiii. 2, we read, "Whosoever resisteth the power, resisteth the ordinance of God, and they that resist receive damnation." Not shall receive it. This passage Dr. McKnight renders thus: "Wherefore, he who opposeth government, by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due exercise of their office, resisteth the ordinance of God, and they who do so shall be punished." Dr. Clarke, your own favourite commentator, and a late member of your own Church, gives the following note on the same text: "He who sits himself against the order of God—they who obstinately, and for no right reason, oppose the civil ruler, and strive to unsettle the constitution—shall be condemned, both by the letter and spirit of that constitution." Dr. Whitby agrees with the foregoing remarks. So that, if we pay any attention to your own commentators, we are justified, not only in understanding the term "damnation" to mean condemnation, or punishment, but in applying it to the concerns of time, and temporal chastisement.

3d. But we are aware that you will plead, that the word "eternal," joined here with "damnation" proves the punishment to be endless, and therefore, we must offer a few remarks by way of explanation.

It is then allowed that the whole force of the text rests upon the word "eternal." Let it here be observed, in accordance with what we have before said,

that our Savior was addressing *Jews—they* were the persons who committed this sin. They and they *only*, had the means of committing it, as they almost exclusively attended upon the ministry of Christ, and were permitted to witness the miracles which he wrought. Not a solitary hint is dropped that any Gentile ever committed this sin, or was in any danger of the penalty. Being Jews, they were well acquainted with the Hebrew word *olim* in the Old Testament, and *aion* in the New. Hence they knew well that the common application of these words, was, to things of a very limited duration. If you, therefore, my dear Sir, wish to understand the force and meaning of this text, and others where the words "eternal, forever, forever and ever, and everlasting" are used, which are all derived from the Hebrew *olim* and the Greek *aion*, you must ascertain how these two words were understood among the *Jews*. It is of but very little consequnce how professed Christains *now* understand the words "everlasting" and "eternal," &c. McKnight and Chandler, two celebrated defenders of Partialism, fully agree that the Greek word *aion*, and the Latin word *ovum*, which corresponds to it, signify *limited duration*—the *life of man*. And we would here again remark, that *olim*, *aion* and *aionios*, are admitted by the learned of all sects, with whose writings we are acquainted, to mean *one* and the *same* thing, notwithstanding in the common Bible, they are rendered, *world*, *age*, *forever*, *forever and ever*, *evermore*, *everlasting* and *eternal*. All these English words are from *olim* in the *Hebrew* and *aion* in the *Greek*, and I challenge you or any other man to show that they

are unlimited in their meaning when applied to *damnation*, or punishment. Hence, the text upon which you seem to place so much dependence, *cannot* be made to prove any thing in favor of your flaming hypothesis.

We will conclude our answer to your last question with your own Commentator's Note on Matt. xii. 32—I mean Dr. Adam Clarke.

He says—"Even personal abuses, reproaches, revilings and persecutions against Christ were *remissible*, but blasphemy, or impious speaking against the Holy Spirit was to have no forgiveness--that is, when the person obstinately attributed those works to the devil; which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the sin against the Holy Spirit, is evident from the connection in this place, and more particularly from Mark iii.—28, 30—'All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blasphemo, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in *danger* of *eternal damnation* : *because* they said he hath an unclean Spirit.' Here the matter is made clear beyond the smallest doubt. The unpardonable sin as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God to the *devil*. Many sincere people have been grieviously tormented with apprehensions that they had committed the unpardonable sin ; but let it be observed, that no man who believes the divine mission of Jesus Christ, ever can commit this sin."

He says again—"*Neither in this world*, &c.] Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, (to wit, the Jewish,) nor in that which is to come (to wit, the Christian.) *Olam habo*, is a constant phrase for the times of the Messiah, in the Hebrew Scriptures. The sin here spoken of, ranks high in the catalogue of presumptuous sins, for which, there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31—xxxv. 31—Lev. xx. 10—1 Sam. ii. 25.

When our Lord says that such sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation *as* it was under the *Jewish*—to wit, by the destruction of the body ?---And is not this the same, mentioned 1 John i. 7----called there *the sin unto death*, that is, a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for blasphemy under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the *body* was destroyed. Therefore, I think, that though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of *temporal death*, yet on repentance, mercy might be extended to the soul----and *every* sin may be repented of and *forgiven* under the Gospel Dispensation."

The foregoing quotation is from Dr. Adam Clarke, and it is in perfect accordance with the views which we have endeavored to inculcate in the present article. *Hence you* will forbear to pronounce us a heretic.

Let this text, then, be laid aside, and never again used as evidence of interminable torment. So much for the passage to which you allude.

We have thus cheerfully endeavored to answer your 12 questions. Our answers are before the world. And although we have said but little in comparison to what we *might* have offered, still you will easily understand our meaning. And now, Sir, do you suppose that the Editors of the Methodist Advocate and Journal would condescend to answer *us* as many questions through their columns? If you are of opinion that they would, please ascertain and give us notice to that effect, and they shall be forth-coming, immediately. "Do unto others as ye would that others should do unto you." This would be Christian-like—this is the way to discharge your duty.

With our best wishes for your health, happiness and religious improvement through life, a *happy* dissolution in the true faith, and a *glorious* immortality with a ransomed world, we leave the subject for the present.

N. B. The foregoing "answers" were given through the columns of a Universalist Periodical; but the Rev. Questioner has never seen proper to signify his dissatisfaction with them; we have, therefore, concluded that they must have met with his *secret* approbation, at least. We shall, however, at any time during our natural life, stand in readiness to attend, in the most respectful manner, to any exceptions he may be disposed to take, to the course we have pursued; provided he will present them in a proper manner. We have ever felt it our duty to *renounce* our creed or *defend* it.

SECTION II.

TWO MYSTERIES SOLVED.

CHAPTER I.

I shall endeavor, in this section, to explain to the satisfaction of the reader, why it is that popular professed Christians, accuse Universalists of promulgating a destructive *heresy*, and treat them so unkindly and cruelly. And to prepare the way for the accomplishment of this ultimate design, I shall first show why the Jews accused St. Paul of the same thing, and treated him in a similar manner. I have selected the following passage of scripture as the foundation of my labors :—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers ; believing all things which are written in the law and the Prophets." Acts xxiv. 14.

The reader must not be surprised at the remark, that the word *heresy* has long served as a very convenient term of reproach, particularly among those hot-headed Sectarians, who rashly sacrifice the invaluable truths of divine revelation, at the towering altar of vain popularity and party interest ; and who ostensibly esteem it an unpardonable crime to entertain any mind, or encourage any principle, that is not in accordance with the popular and prevailing "standards" of religious faith and practice. It is a term, which, for many centuries, has been employed to distinguish those who have successively *seceded* from the *various* "standing orders" of religionists, who have

arrogated to themselves the appelation of "orthodox" in different ages and sections of Christendom. We learn from the Apostolic History, that even the inspired Teachers of Christianity and faithful followers of the Lamb, were maliciously accused by the popular religionists of their day, with the crime of "turning the world upside down" by the promulgation of their destructive *heresy* : And I have often thought, and am still of the opinion, that if the humble and benevolent Savior of sinners, and his chosen Apostles, were permitted now to visit our world, and to pursue the same humble and charitable course of conduct which characterized them when on earth ; and to preach the same liberal and impartial doctrine which anciently dropped like the dew of heaven upon the tender grass, from their guileless lips ; and to devote their holy lives again to the intellectual and moral improvement and happiness of our wayward race, they would meet with a similar *kind*, and nearly the same *degree* of opposition and reckless persecution from professed Christians, that they did from the *religious Jews*. There is not the least degree of doubt, in my mind, that they would be loudly denounced from the press, the sacred desk, and the altar of devotion, as rank *heretics* ; their doctrine declared to be a destructive delusion, and their persons and characters professedly held in utter contempt, as objects for the poisoned arrows of blind prejudice to be shot at. I doubt not, that their sublime sentiments would be pompously pronounced grossly licentious ; their forbearing and friendly conduct towards their fellow men, contemptible, servile and debasing in the extreme; and their

untiring labors of love, effectual means of promoting carelessness, vice and infidelity! I am very sure that they would be charged with rashly attempting to subvert the established forms of social and public worship —of striking a deadly blow at the very root of all true morality and piety, and of endeavoring to overturn all the sacred and venerated institutions of true religion and virtue, that the world are now taught to reverence and defend.

Friendly reader, do not allow yourself to suppose for a moment, that this view of things is the result of any unfriendly feeling which I entertain towards those who differ from me on subjects of religious faith; certainly not: it is forced upon me from a careful and candid consideration of several things which I must beg leave briefly to lay before you.

The reasons which have irresistibly brought me to the above conclusion, are founded upon the honest belief, that the popular religion of the present day, so far at least as our own country is concerned, is, in *substance*, almost precisely the same as that which distinguished the opposers and persecutors of Christ and the Apostles, in the first century. We need no other, or better proof of this fact, than that which may be obtained by carefully, candidly and patiently examining the faithful descriptions which our Savior and his Apostles have kindly given us, of the religious sentiments generally embraced and tenaciously defended by the ancient Jewish Church; and comparing them with the religious views which obtain the preference at the present day, in our favored land of boasted liberty.

Did not the religion of the persecuting Jews prompt its advocates and supporters to esteem themselves the righteous, and exemplary, and peculiar objects of the divine love and protection, to the everlasting exclusion of all the world beside? Did it not induce them to censure, condemn and persecute all who were not disposed to embrace their creed, worship at their altar, and adopt their practices? Did it not incite them to despise, defame and ridicule their more humble, unpretending, and liberal neighbors; and to assume Moses' seat, shut up the kingdom of heaven against the unpopular advocates and supporters of more charitable views, and to denounce eternal judgments upon their fellow men? These facts, no well-informed individual will deny. Now permit me respectfully to ask you, kind reader, if the prevailing and popular religion of *our own* times, does not incite its zealous adherents to indulge the same feelings, and to pursue very nearly the same self-righteous, uncharitable and oppressive course towards those whom they look upon as *heretics*, *infidels* and candidates for endless perdition?

Again—Did not the Jewish religion consist almost entirely of a routine of various *external* and pompous forms, ceremonies and observances, while it over-looked and disregarded the weightier matters of the law, such as judgment, mercy and faith? Who can deny this, and at the same time maintain a belief in the truth of the Bible? Now, without intending to give any offence, may I not ask if we do not clearly discover the same general features in the "orthodox" religion now so extensively prevalent among us?

And again—Did not the religion of the Jews have a direct tendency to fill the minds of its votaries with excessive self-conceit and supercilious pride, and to excite in them a spirit of exclusiveness, cold contempt, affected scorn, and even rank hatred, towards all who gave countenance and encouragement to a more liberal, impartial and charitable system than their own?—Most certainly! And now, reader, can you withhold your assent to the obvious fact, that the popular religion of our own day, manifests very similar tendencies, and produces many similar effects?

Once more, and we will close this comparison and end the chapter. Was not the Jewish religion, in its spirit and tendency, directly designed to delude the minds of men, mislead the judgment, pervert the exalted principles of *true religion*, and bring into disrepute and disgrace the doctrines and examples of the holy and blessed Redeemer? This fact, no man in his senses, will, for a moment question. What then is the unavoidable conclusion? It is this; that the popular religion of our own times, is not the religion of *Jesus*; but a religion of human invention, handed down from the ancients by "*the laws of transmigration*," if I may so speak, and is calculated in its obvious tendencies to promote self-righteousness and party zeal, to the serious detriment of gospel truth, and the great injury of its honest and virtuous supporters.

These reflections have forced upon my mind the firm and unavoidable conviction, that if Jesus and his Apostles should now visit the earth in person, and pursue the same impartial, humble and charitable course *which distinguished* them in ancient times, they would

meet with very much the same treatment from the religious community, that *they* met with from the Jews, eighteen hundred years ago.

CHAPTER II.

Let us now inquire; what excited the religious Jews to press forward in their untiring and determined persecution of St. Paul, the author of the sentence which heads this article? The answer may be found in the fact, that he was engaged in proclaiming and advocating that which they denominated a false doctrine—a destructive delusion—a fatal *heresy*. But what did he preach and advocate? Did he endeavor to bring into disrepute the Jewish Scriptures? Did he deny the truth and authority of the Law and the Prophets, by which the Jews themselves professed to be governed? What does he say in answer to the boisterous complaints alledged against him by his countrymen and heartless persecutors? Let him answer for himself. Addressing himself to Ananias, the High Priest, at whose tribunal he stood, he calmly and respectfully says, "For as much as I know that thou hast been for many years a Judge unto this nation, I do the more cheerfully answer for myself; because thou mayest understand that there are but yet twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogue nor in the city. Neither can they prove the things whereof they accuse me. But this

I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets."

Here is a plain, unvarnished statement of the facts in the Apostle's case; and we shall soon see what was the head and front of his offending. He had neither *said* or *done* any thing contrary to the Law and the Prophets, which the whole nation reverenced, or professed to reverence, as the standards of their religious belief and practice! Why, then, was he so loudly accused of promulgating a *heresy*, and so untiringly and cruelly persecuted and abused? There may be a degree of *mystery* hanging around the reader's mind in relation to this matter, which I will endeavor to solve; and after doing so, I will *apply* the solution to a subject of still greater importance to the christian community, and much nearer home.

That the Jewish Church, in its origin and infancy, was peculiarly favored with a direct revelation of the character, purposes and perfections of Jehovah, is manifestly evident from the whole history of the Patriarchal age. In the communications of God to Abraham, Isaac and Jacob, these truths relating to the Almighty, are clearly developed, as constituting the invaluable standard of their faith and conduct.—And the fathers of that nation, being thus enlightened with the direct rays of truth divine, walked with God in the faithful performance of all the important duties, both civil and moral, that devolved upon them. In the divine promise to Abraham, the Messiah's mission, its design and end, were fully declared, and

have never been called in question by the Holy Prophets, Christ, or the Apostles. St. Paul says, God "preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." Furthermore; in the law given to Moses, the ennobling principles of true religion are clearly embraced. Look at the decalogue, or ten commandments. Here, the refined principles of true practical as well as theoretical religion, are solemnly impressed upon the minds of the chosen people to whom the law was given, and have ever been advocated and defended by the well instructed and faithful servants of God in every age, and under every dispensation. That the *law*, in its application to Moses, to Abraham, and to those whom they were commissioned to govern and instruct, embraced all moral and practical virtues, such as love to God and benevolence to man, honesty, truth and charity, is too plain to require an argument in its support. Then, if we consult the *Prophets*, we find them constantly pointing to the promised Messiah—the seed of Abraham, in whom all the families of the earth were to be blessed—to the manner of his introduction into the world—to the cruel treatment he would meet with—to the establishment of his spiritual reign, and to the glorious result of his efficient administration. That the language of the Prophets indicates a resurrection from the dead, and a universal and glorious immortality, no one, I think, will question, who reads with attention their glowing and animating descriptions of the final result of the Messiah's reign and government.

Thus it will be seen, that if the Jewish Church had

never departed from the true spirit and principles of their original religious institutions—if they had continued to walk in the moral path which Infinite Wisdom had marked out for them so kindly; they would never have been found *crucifying* their own Messiah, and bringing their false, malicious and cruel charges against the illustrious Apostle. But they *had* departed, widely, wretchedly, from the spirit and principles of their original institutions—they had entirely lost sight of them; hence they are represented by their own true Prophets, as "a sinful nation; a people laden with iniquity; a seed of evil doers; children that are corrupters;" as having forsaken the Lord and provoked the Holy One of Israel, and as having "gone away backward." God, by his faithful prophet, says unto them, "ye will revolt more and more; the whole head is sick, and the whole heart is faint; from the sole of the foot even unto the head, there is no soundness in it," &c.

This brief sketch clearly indicates the general character of the Jewish Church, for several centuries anterior to the advent of the Messiah, as repeatedly given by their own venerable Prophets. And our Savior fully confirms the truth of the description by denominating them "Blind leaders of the blind, hypocrites, a generation of vipers"—a people who have "made void the *law* by their traditions, changed the glory of the incorruptible God, into an image of corruptible man, and four-footed beasts, and creeping things, and worshipped and served the creatu[illegible] more than the Creator."

This was the character of those ancient Jewish

secutors who cruelly charged St. Paul with promulgating a blasphemous *heresy*, and were resolutely bent on his condemnation and destruction; and all for declaring "none other things than those which Moses, Abraham, the law, and the Prophets invariably taught. The *reason*, therefore, why the religious Jews accused Paul of teaching and spreading a delusive *heresy*, is rendered sufficiently plain—They had so *perverted* the sacred truths embraced in their original institutions, and backslidden so far from their spirit and intention, that when St. Paul declared in their hearing the divine sentiments of the law and the Prophets, they were astonished at his doctrine, and still more at his *presumption*—considered him as introducing a *new* and erronious system—a demoralizing *heresy* of the blackest dye, and forthwith determined on his destruction. We have heard of persons under the influence of insanity, who have manifested the rankest hatred towards their nearest relatives and dearest friends; but whether the Jews were *insane* or not, nothing enraged them half so much as the true sentiments of their own original standards of divine instruction, when brought before them by Jesus Christ and his faithful Apostles.

CHAPTER III.

Having thus solved the mystery, why the Jews so cruelly persecuted St. Paul for preaching nothing but the sentiments embraced in their own *law* and *prophets*, we will now *apply* our solution to another subject, and one that comes nearer home.

It is well known that *we*, as Universalists, are subjected to many trials, persecutions and calumnies, simply in consequence of our religious profession.—Nothing is more common than for us to be confidently pronounced *heretics*, and accused, privately and publicly, of publishing and advocating a blasphemous and licentious doctrine. And it is well known that we endure all this from our Partialist brethren. By them, we are looked upon in very much the same light that Paul was looked upon by his Jewish brethren. *They* declare before Ananias, that they "have found this man a pestilent fellow, and a mover of sedition among the people, and a ringleader of the sect of Nazarenes, that he has gone about to defile the temple," &c.—This is very much the same language in which a Teacher of Universalism is represented by his religious opposers. But what reason have they to accuse us of advocating a false—a licentious—a disgraceful doctrine, and of classing us with the lowest, most degraded, and abandoned, of the community? The same reason that the Jews had for bringing similar charges against the Apostles—simply because our sentiments appear to them *new* and *novel*—too liberal and equalizing, and above all, not in accordance with the *prevailing* views and feelings of the times.

Our opposers profess to be Christians—to adopt the teachings of Christ and the Apostles as their standard of faith and practice, and to be zealously engaged in the service of their Lord and Master. All this is perfectly proper and commendable. *We* profess the *same*, and yet they incessantly oppose, misrepresent *and calumniate* us, and affect to look upon us as Infi-

dels, haters of God, lovers and promoters of immorality and licentiousness, and sure candidates for endless burnings.

Now, under these circumstances, may we not be allowed in our defence before the tribunal of the public, to put forth a plea something like the one which the Apostle put forth when arraigned before the Jewish tribunal, and which is contained in the citation which stands at the head of this section? But this we confess unto you, that after the way which our opposers call *heresy*, so worship we the God of our fathers, believing nothing but what is contained in the obvious teachings of Jesus Christ and the Holy Apostles. But what are those prominent sentiments advocated by us, and which seem so much to enrage our Partialist brethren, and excite their prejudice against us? We will briefly state them, showing at the same time, their perfect accordance with the teachings of our Divine Master and the primitive heralds of the Cross.

1. We believe in a God, whose nature is *love*—love infinite, universal and immutable. The evidence which sanctions the correctness of this article of our faith, is found in 1 John v. chap. "Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for *God is love*.—In *this* was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is *love*; not that we loved God, but that he loved *us*, and sent his Son to be the propitiation for our sins." Here we are fully justified in believing that God is LOVE, in

the most perfect sense of the word. That his love is *infinite*, is evident from the obvious and acknowledged fact, that God is an Infinite Being, and possessed of no other than infinite attributes and perfections.—This position, needs no further proof now, as it is conceded by every class of our opposing brethren. That the love of God is *universal* as well as infinite, is rendered clearly certain from 1 John iv. 14. and Rom. v. 8. In the first passage it is said; "We have seen, and do testify, that the Father sent the Son, to be the *Savior of the world*;" and in the second it is said; "God commendeth his love towards us, in that, while we were yet *sinners* Christ died for us," &c. That the love of God is *immutable*, as well as infinite and universal, we learn from Heb. 1 chap. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands.—They shall perish, but *thou* remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but *thou* art the *same*, and thy years shall not fail." Again; Inspiration declares of God; that "He is in one mind, and none can turn him: the same yesterday, to-day and forever."

2. We believe that God will *reward* the virtuous and *punish* the vicious; not conditionally, but positively and infallibly. As our authority for this article of our faith, see Rom. ii. 9, 10, and 11. "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh *good*—For there is no respect of persons with

God * * * Who will render to every man according to his deeds." Again, Gal. vi: 8. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Again, Prov. xi: 31. "Behold the righteous shall be recompensed on the earth; much more the wicked and the sinner."

3. We believe that all divine punishment must, in the economy of Jehovah, result in the *good* of the punished. The testimony upon which we found this reasonable article of our faith, may be found in many parts of the divine Record, but particularly in Heb. xii. chap. "We have had fathers of our flesh, who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they, verily, for a few days chastised us after their own pleasure; but *he*, for our *profit*, that we might be partakers of his holiness.—Now no chastening for the present seemeth to be joyous, but grevious; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

4. We believe that every man is rewarded according to his *own* personal character and conduct, whether virtuous or vicious. This we believe, because our divine Master, when predicting the near approach of his second advent, and spiritual reign on the earth, expressly said, he would *then* (at the commencement and through the whole progress of his spiritual administration on earth) reward *every man* according to his works; see Matt. xvi: 27; and because he again says, "Behold I come quickly, and my reward is

with me, to give *every man according as his work shall be*. Rev. xxii : 12.

5. We believe that Jesus Christ come from the bosom of his Father, as a well qualified agent, to enlighten, reform and *save* from sin and suffering, the *whole world* of mankind. We cherish this Glorious sentiment, because Jesus plainly affirms, that he came, "To seek, and to save, that which was lost—to heal the broken-hearted ; to deliver the captives ; to restore sight to the blind ; and to set at liberty them that are bruised ;" See Luke xii : 10—IV. 18. We might multiply testimony in support of this sentiment to a very great length ; but we really consider it unnecessary, from the fact, that nearly all religious sects in our country, are willing *now* to admit the "universality of the atonement."

6. We believe that the salvation which Jesus came to accomplish, is a salvation from *sin*, and of course, from all its direful consequences. This we consider evident, from several declarations which the word of God contains ; particularly from Matt. 1. 12, where the angel of God appeared unto Joseph, and said ; "Thou shalt call his name *Jesus* ; for he shall save his people from their *sins*—and also from John 1. 29, where John the Baptist says ; "Behold the Lamb of God, who taketh away the *sin* of the world."

7. We believe that Jesus will *accomplish* the benevolent object for which he came into the world—put a final end to sin, enlighten, reconcile, purify and save the whole human race. The divine testimonies which serve to establish us in this animating belief, are so *numerous* and direct to the point, that we are really

at a loss where to begin our citations, or which out of the thousand, to bring forward. We have room for but few of them, and those few, we humbly trust, will prove satisfactory to the unprejudiced and candid mind. In John xii. 32, our Lord decidedly affirms, "If I be lifted up from the earth, I *will* draw *all* men unto me." He *was* lifted up, both upon the cross, and from the dead; and hence, we have the positive assurance that he will draw all mankind to himself. In John iv. 34, he also says; "My meat is, to do the will of him that sent me, and to finish his work." The *will* of God is, that *all* shall be *saved* and come to the knowledge of the truth; see 1 Tim. ii. 4. And the *work* of God, which Jesus came to *finish*, the Apostle says, is to "destroy the works of the devil"—to "reconcile all things to God, by the blood of the cross"—to "put down all rule, and all authority, and all power," and "destroy the last enemy, which is death." And the Apostle further says; "When *all things* shall be subdued unto him; *all things* reconciled unto God; *every* knee brought to bow, and *every* tongue to confess that Jesus is Lord, to the glory of God the Father; *then* shall be brought to pass the saying that is written; "death is swallowed up in victory; O death! where is thy sting? O grave! where is thy victory?" Then, says the Apostle, shall Christ "deliver up the kingdom to God the Father, and God be *all in all*."

CHAPTER IV.

In the preceding chapter, the reader has been furnished with the prominent sentiments which we cherish, fully believe, and delight to advocate and defend —the sentiments which constitute the demoralizing *heresy* of which we are invidiously and censoriously accused by the popular religious community. And I appeal to the reader's unprejudiced judgment, whether they are not fully authorized by the instructions of Christ and the Apostles? And allowing that they are, is it not as great a *mystery*, why the popular mass of professed Christians, should now accuse us of advocating an absurd and licentious heresy, as it is that the religious Jews should have accused the Apostles of the same thing, when they preached nothing that was not contained in their own *law* and *Prophets*? We have, I think, pretty clearly solved *that* mystery; and we will now, according to promise, *apply* the solution to the mystery before us.

Like the descendants from the ancient Patriarchs, the nominal Christian Church, has evidently wandered, step by step, from the original institutions of Christianity, till it has become bewildered and lost in the mazy labyrinths of human inventions and mystical dogmas. One error after another, has been introduced, as a pretended improvement, till but very little is now recognized, in the laborious creeds and professions of faith, which are generally received, that bears any moral resemblance to the Gospel system, as taught by its illustrious founder and his primitive followers. What are the characteristic doctrines, now

generally held true and sacred by the great majority of professed Christians? We will name a few of the most prominent. They are, 1. That of "Trinity;" or *three* Gods in *one* God; which teaches that, while one is thirsting for vengeance, the other two are filled with compassion, and using every effort to protect the objects of his wrath, from the demands of his vindictive justice. 2. That of "original sin;" which teaches that all mankind sinned in Adam, partake of his guilt, and come into the world under the curse of his transgression and folly. 3. That of "infinite sin;" which teaches that *one* of the smallest imaginable sins, either of commission or omission, unrepented of before death, will sink the soul in irretrievable and endless woe, while the amalgamated sins of a whole world would do no more. 4. That of "vicarious atonement;" which teaches that, by repentance, we may at any time, shift all our sins, be they few or many, great or small, from our own souls, upon the immaculate Jesus, and escape all punishment due to them, both in time and eternity. 5. That of "free agency;" which teaches that every man possesses the power to thwart the whole design of Jehovah, both in his creation and redemption, and to force his own way up to heaven, or down to hell, as his choice may chance to direct, 6. That of "endless misery;" which teaches that, notwithstanding God's hatred of sin, and strong desire to make all his offspring holy and happy; and notwithstanding the wise, and benevolent, and powerful means which he has devised, to destroy sin and gratify his gracious desire; yet he will in the end, suffer an infinite disap-

pointment in *both* respects; for sin will eternally exist, and misery never have an end!

These, gentle reader, are the present prominent sentiments embraced in all the *popular* religious systems which prevail in our *liberal* and *enlightened* country. And now, in all charity and friendly feeling towards those whom I consider deceived, and in the shackles of error, permit me to ask, if any proper evidence in support of any one of the above sentiments, can be derived from the original standards of Christianity? If so, what becomes of those directly *opposite* sentiments, the scriptural truth of which, I have demonstrated, by an appeal to the teachings of Christ and the Apostles? Be assured, dear reader, upon the honor of a friend to the human race, that I am prepared, had I time and *room*, to produce positive testimony from the same exalted sources, directly to refute each and every one of the foregoing fashionable doctrines. But I will close this chapter in order to make room for another, and the last.

CHAPTER V.

From the foregoing expositions and remarks, it must I think, be seen, and acknowledged by the well-informed and unprejudiced, that the dominant religious sects in our land, are as blind to the original truths of Christianity, as the Jews were to the important doctrines of the law and the Prophets; and that they are governed and directed in their religious principles and *practices, in* much the same manner—by the unfoun-

ded and vain traditions of the elders. This being the case, the *mystery*, why "orthodox" Christians, oppose, persecute and despise; misrepresent, defame and abuse, Universalist Christians, is fully and clearly explained, and I humbly trust, to the satisfaction of every candid reader, who loves the truth and approbation of Heaven, more than the weak inventions and hypocritical praises of sinful men.

And now, kind reader, permit me to say to you, that the sublime and benevolent truths of primitive Christianity, are gaining ground—forced, unnatural and selfish applications of the Sacred Scriptures, are losing their unjust influence over the human mind—the visionary and mystified dogmas that have crept into the institutions of our holy religion, during the "dark ages" of Popery and Priestcraft, are being gradually exposed and discarded; and the fond hope is entertained, that the day is not far distant, when the Christian religion, in its primeval purity, will again florish in the world, pouring its unclouded light and glory upon the various ranks and conditions of oppressed and error-bound humanity. There is a redeeming spirit abroad in the earth; a spirit of anxious and interested religious inquiry; and the increasing light of Science is aiding and encouraging its extension and industry; and may heaven bless and prosper its elevating and ennobling influence, till Jewish traditions, Pagan fables, and Popish superstitions, shall no more deceive the minds, corrupt the morals, blunt the sympathies, and alienate the affections of those who claim to be the disciples of the meek, and humble, and forbearing, and charitable Son of the *Most High.*

The arguments and developments embraced in the foregoing chapters, may possibly be considered by some, unnecessarily *severe* in their application to the professedly Christian sects by which we are surrounded; but be assured, dear reader, that no such thing has been intended. I would not intentionally and needlessly, wound the feelings of any individual who may have embraced sentiments less liberal than my own. But it is time to speak out plainly and pointedly upon this important subject. While we do so, however, we wish it distinctly understood that we entertain the most friendly feelings towards our misguided opposers and persecutors. We can exclaim in almost the identical language of St. Paul, spoken in reference to his infatuated and persecuting Jewish brethren—"I could wish myself accursed from Christ for my kinsmen according to the flesh, who are spiritual Israelites, and to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Gospel, and the service of God, and the promises." And further—"My heart's desire and prayer to God for the Christian Church, is, that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge: For they, being ignorant of *God's* righteousness, and going about to establish their *own* righteousness, have not submitted themselves unto the righteousness of God." And blessed be God, we have the divine assurance, that through the efficiency of redeeming grace, they *shall* all ultimately be saved with an everlasting salvation; for it is written—"God hath concluded them ALL in unbelief, that he *might have mercy* UPON ALL."

In conclusion, I would seriously recommend the reader's unprejudiced attention, to the following declarations of the great Apostle of the Gentiles. "The *wages* of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord;" Rom. vi. 23: "For as in Adam *all die*; even so in Christ shall *all be made alive*;" 1 Cor. xv. 22, "For the earnest expectation of the *creation** waiteth for the manifestation of the sons of God. For the *creation* was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the *creation* itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. * * * For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 19—21; 38, 39. In view of this glorious result of the Savior's reign and kingdom, I cannot but exclaim with the Apostle; "O! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! * * * O death! where is thy sting; O grave! where is thy victory?"

* I follow the rendering which Dr. Adam Clarke has given of the Greek term rendered *creature* in this and the following verses.

SECTION III.

TEST OF DOCTRINE AND PRACTICE.

"Rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. xiii. 6.

CHAPTER I.

Who or what is that, which rejoiceth not in iniquity, but rejoiceth in the truth? By consulting the preceding context, we shall learn that it is CHARITY—that lovely principle which "suffereth long and is kind"—which "is not easily provoked"—which "thinketh no evil"—which "never faileth," and which rises in importance far superior to faith or hope. This is the heavenly principle that rejoiceth not in iniquity, but rejoiceth in the truth; and it is called "the bond of perfectness," without which, no other Christian grace or duty can find acceptance with God, whose nature and name is *love*.

No moral principle, ever imbibed and cherished by the human mind, can be more pure, profitable, lovely, and exalted in its nature and effects, than charity. Without it, no individual can become a true practical Christian, let his pretensions and external appearances be what they may; neither can he enjoy the valuable and unnumbered blessings of that faith which works by love and purifies the heart, and which was anciently delivered to the saints. But *with* it, light, and life, and joy, will spring up continually in every scene of misfortune, affliction and sorrow, and the calm serenity of holy resignation and composure will pervade, and elevate, and happify the whole soul. It is a moral principle which is as pure as the divine *nature*—as universal as all the animate creation, in its

benevolent designs—and as lasting and immutable as *eternity*.

Such, respected reader, is the nature of that righteous principle which "rejoiceth not in iniquity but rejoiceth in the truth;" and is there a philanthrophist in the wide world, who will withhold his hearty and sincere approbation from a moral principle so exalted, so refined, so godlike, and so pure? No; all sects, all classes, all denominations of religionists, must voluntarily unite in extolling its intrinsic merits, applauding its benevolent exercise, and eulogizing its invaluable worth, and beauty, and perfection. No wonder that the great Apostle of the Gentiles, while contemplating the three cardinal qualifications and moral graces of the true and faithful disciple of Christ, and summing up their respective importance, declares, "Now abideth *faith, hope, charity*; these three, but the *greatest* of these is *charity*;" for he well knew, from his own past experience, that all the faith, and zeal, and exertions in the world, could avail nothing in the cause of religion, if *charity* were wanting.

Having thus spoken definitely, though briefly, in relation to that exalted principle, which is said by an Apostle, to rejoice *not* in iniquity, but to rejoice in the truth; we are now prepared to bring several religious and philosophical systems of faith and practice to this *test*, by comparing them with this principle of heaven-born charity. If, on trial, they will abide this test, we may be confidently assured, that they are every way worthy of universal acceptance, confidence and encouragement. But if they will not abide this trial, we shall feel bound by every thing dear in heaven

and on earth; by truth and conscience, to reject them, and cast them from us, as the worst and most mischievous of evils and destructive besetments; and forever to discountenance and oppose them, that they may mislead and prey upon the world no more.

While we pursue the object which we have proposed, however, we would not be thought unjust, censorious or invidious by those who do not subscribe to our general views of religious truth; for we would, by no means, unnecessarily and knowingly wound the sensibilities of any individual who may read the following chapters. We sincerely respect the persons and feelings of our brethren of every faith and creed, and would not wish, by any unreasonable or improper remarks, to excite their enmity, prejudices or ill-will towards *us*, or the doctrine we rejoice in advocating; for in such a course, *charity* would not rejoice, and hence, it would certainly be uncalled for and evil—it would be an uningenuous course. But to proceed with the subject before us, we would remark,

1. From the very morning of creation, there have been such things in the world as *religious persecution, intolerance and cruelty*. And they have been sanctioned, justified and practiced, by those who have been looked up to by the great mass of mankind, as their spiritual fathers, instructors and examples. Yes, reader, we may go back, in our reflections, to the sunny brightness and peace of ancient Eden, and there we behold the family altar and the sacrifice, as evidences of that religious nature, which man originally possessed, and that religious worship which mankind were *thus early* taught to practice and enjoy before their

great and good Creator and Father. And there, too, in a short time after the creation of our first parents, we behold the sullen and morose Cain, filled with jealousy, envy and persecuting wrath, towards his inoffensive and unsuspecting brother; raising the fatal weapon in cruel vengence, to put an end to his virtuous existence; and all because the sacrifice of Abel was more acceptable to God than his. Could the holy and benevolent principle of charity have rejoiced in the exercise of such a barbarous spirit, and in such harsh and unfeeling conduct? All will answer in the negative, without one moment's reflection.

But, in pursuing the subject, we may again contemplate the rash and malevolent course pursued by King Saul, towards the youthful and generous David, who was never conscious of giving his sovereign the least provocation, and who, on sundry occasions, preserved his life when it was in his power to deprive him of it at once, and thereby gratify the spirit of retaliation and revenge, which, however, dwelt not in his youthful breast. They were both ostensibly engaged in maintaining the honor of God, and promoting the prosperity of the church and nation. But the conduct of Saul was guided by a religious zeal which partook largely of the spirit of persecution, intolerance and cruelty, and as it will be universally admitted, that his course of moral conduct did not harmonize with the principles of that charity which "thinketh no evil," it was iniquitous in the extreme, and justly merited that severe chastisement which it received from the hand of the Sovereign of the universe. This, all will admit.

In discoursing farther upon this subject, we would direct the reader's attention to the course of practice, so zealously pursued by the spiritual leaders of the nominal church, from the time of the first Council of Nice, (which was called for the purpose of framing a religious creed, and of adopting the most efficient means of defending and enforcing it,) to the Reformation under Martin Luther. During this long period of time, including about twelve hundred years, an ingenious system of intolerance, bloody persecution, unholy tyranny and reckless cruelty; a system which was altered, modified, and revised, from time to time, as the circumstances of the church were supposed to require, was kept in force by pains and penalties, which must cause a thrill of horror and astonishment to pervade the souls of the reflecting and benevolent of every class and sect in Christendom.

The projector and nursing-father of the above system, was Constantine, surnamed the Great, who was a *homicide* after his conversion to the Christian faith, and a barbarous and blood-thirsty tyrant till his death. Under the influence of a religious system, originating from such a source, and perpetuated by such destructive means, and enforced by the mighty energies of such a relentless and malignant spirit, what could be expected as the result, but a numberless list of cringing slaves and dying martyrs—crusades, inquisitions, racks and tortures of the most horrid description? This, reader, *was* the result, and base deception, poverty, iniquity, imprisonment and death, spread *their* appalling and sable banner over the whole ex-

tent of the civilized world. And all this was impiously denominated *Christianity*, and its legitimate fruits! But, is there to be perceived in all this, one particle of that benevolent principle of *charity*, which rejoices not in iniquity, but rejoices in the truth? By no means! And yet, how many thousands there are, even now, who reverence the above systems as the legitimate offspring of heaven, and the all-pervading essence of the religious perfection and glory of "the mother church"—the "church of Christ!" No wonder that the time alluded to, has since been called, by historians, the *iron*, and *leaden* age! But we must close this chapter, and pursue the subject still farther in the next, in which we shall show, that notwithstanding the Reformation and several other circumstances, *charity* has as *yet*, but very little reason to *rejoice* in the theories and practices of religious professors.

CHAPTER II.

In pursuing the subject embraced in these numbers, we remark: In the order of that Divine Providence, which ever watches over the destinies of frail and imperfect man, with a vigilant eye, a bright star appeared in the moral horizon, the influence of whose extending lustre, spread with the astonishing rapidity of light from the rising sun of natural day, and gradually dispelled the thickness of that darkness which had, for centuries, so completely overspread the religious world. That star was the magnanimous and intrepid

Reformer, Martin Luther, who, becoming disgusted and pained to the very heart, at the excessive abuses which he witnessed, more particularly while on a visit, or mission, to Rome, and in pursuing the writings of the unfortunate John Huss, who was inhumanly burned at the stake, by the ecclesiastical council of Constance, in 1416, was compelled, by the force of reason, humanity and conscience, publicly to renounce, and *de*nounce, the reckless and extravagant absurdities of Popery. This gave rise to a vehement controversy, the result of which was, the excommunication of Luther from the Roman Catholic Church, by the Pope. His reforming principles spread with the rapidity of thought, through Germany. He was protected, however, from Popish vengeance, by the Elector of Saxony and other benevolent Princes, and long before his death, which took place in 1546, he had the satisfaction to see his doctrines taking such deep root in the public mind, that no earthly power would be able to eradicate or suppress them.

But the constitution of human nature is such, that men will, too often, "choose darkness rather than light;" and it is evidently because their general conduct tends to deeds characterized more with evil than with good: for, notwithstanding a reformation had been, in a good degree, effected, through the instrumentality of Luther and his associates, and the shocking improprieties and errors of "the mother church," in a great measure exposed, refuted, and overcome—notwithstanding the spirit of liberal and pure Christianity had began to exhibit its native excellence and beauty, and assert its long suspended

reign over the hearts and the consciences of men; still, the pride and ambition of the human mind are such, that the deceptive allurements of self-interest, power and popularity, so far operated upon the adherents to the Protestant cause, that but a few years of prosperity were permitted to pass away, before the secular arm must be thrown around the ecclesiastical establishments, to protect, encourage and strengthen them. And then, the nature, authority and acceptance of the national and religious creed, were defined, sanctioned and enforced, by the king and his council, and liberty of conscience, of speech, of action, and of the press, effectually suppressed. Hence, the noble spirit of *charity*, which seemed to "rejoice" over the apparent downfall of ignorance and iniquity in the commencement of the Reformation, was soon dressed in the sable vestments of mourning, lamentation and sorrow, at the painful sight of that intolerance, bigotry, and superstitious unfeeling persecution, which compelled the oppressed and abused fathers of our beloved country, to hazard their fortunes and their lives upon the treacherous bosom of the expansive ocean, and to take up their abode in the then, howling and savage wilderness of America—and all, that they might enjoy the natural right of governing their own domestic affairs, and worshipping God in a manner which their own consciences dictated, where no ruthless intruder could legally molest them, or menace them with banishment, imprisonment or death.

Who, now, can believe, or would contend, that the conduct of those religious characters alluded to in the

foregoing sketch; was dictated by, or was in accordance with, the spirit of that "charity" which "rejoiceth not in iniquity, but rejoiceth in the truth"—and that "thinketh no evil"? We have now arrived at that part of our subject, where it becomes necessary that the above question should be candidly answered in the mind of every individual. But we will forbear to press the question, for there can be but one rational answer to it, and it is this: "*No one* will thus believe, or contend." Yes, all voices in this favored land will unite harmoniously in reprobating in the strongest terms, the unfeeling, iniquitous and barbarious practices of those religious desperadoes, and legal-church supporters, both Catholics and Protestants, whose united motto evidently was, "the end justifies the means."

The matter under consideration being thus far settled and disposed of, as we trust, to the satisfaction of all, we will now proceed one step farther in the progress of our humble design. We will now, in retrospect, cross the Atlantic, and mingle for a few moments with those venerable fathers, who were driven from their soil, their friends and their homes, by the detested intolerance and inhuman barbarity of their spiritual lords and task-masters. And we will also take into consideration, the religious course pursued by those fathers and their decendants, down to the present time, so far as religion is concerned, with a view to ascertain whether the principle of that charity which is the only true test of religious doctrine *and practice*, has been, and is, cherished and encouraged among the religious inhabitants of our own fa-

vored and much-loved country. This course of procedure will not be censured, nor objected to, by any reasonable person, who loves the truth better than error, and who would wish to promote virtue and discourage vice—who would extend the influence of charity, and check the spread of iniquity—and therefore, we shall not expect to incur the displeasure or ill will of any of our respected readers.

How was it with the Puritan fathors of New-England? Did they, in the exercise of their ecclesiastical functions, and in the discharge of what they conceive to be their religious duties, exhibit any great degree more of that charity which "rejoices not in iniquity" than was manifested towards *them* by their transatlantic persecutors? It is evident that they did not; and the unmerciful and intolerant manner in which they treated the Baptists and inoffensive Quakers, who could not be induced to adopt the contracted creed of the Genevan reformer, and who were anxious to enjoy the inalienable right of worshipping their God as seemed to them most consistent with the Scriptures, stands upon the historic page in indisputable attestation of the fact. They were cruel and unrelenting in their persecuting zeal for the ostensible honor and glory of the Redeemer's kingdom, and they industriously practised those very enormities, which they so much deprecated and condemned in their foreign religious and ecclesiastical tyrants!

There is, however, one redeeming consideration in their case, and it should not be overlooked, for they should certainly receive all the credit due them.—They had been reared and educated under the potent

influence of a turbulent, hostile and persecuting spirit and an intolerant example; and therefore, their motives in what they afterwards did, were evidently not as corrupt and barbarous as their conduct would evince them to have been. But, that their religious career was strangely inconsistent with the exalted and refined principles of Christian forbearance, benevolence and charity, it would be rank folly and presumption to deny or attempt to evade; hence, it must be regarded as iniquitous and disgraceful!

How far, then, do we, their descendants, imitate their uncharitable and intolerant examples? This question we will endeavor to answer in our next chapter.

CHAPTER III.

We have just glanced at several circumstances in the history of that moral practice, which infatuated religionists have too frequently indulged, for the honor of God and the good of mankind. And *lastly*, we have briefly alluded to the intolerant and exclusive course of conduct pursued by our Puritan fathers of New-England. And, permit us now to make the important juquiry: How far do we, their descendants, imitate the iniquitous example of those we have alluded to? Are there any among us at the present day, who look with supercilious contempt upon their neighbors of another creed? Are there any who withhold the hand of Christian fellowship from those whose moral characters are unexceptionable, simply *because* they do not adopt the same religious views in

all their length and breadth? Are there any, who, like the self-righteous Jews of old, are determined to have no dealings with their Samaritan neighbours—who misrepresent, slander and abuse those by whom they are surrounded, and who do not attend their church, support their minister, nor sanction with expressions of approbation, their theories and exclusive conversation and practices? Are there any whose appearances indicate that they would cheerfully, and wantonly, and unceremoniously deprive others of the civil and religious privileges which our government guarantees to all its subjects, and trample into annihilation that clause in our national law which gives every individual the privilege of believing and worshipping according to the requirements of that moral system of faith and practice which he considers most in accordance with the voice of reason and the teachings of Divine Revelation; and instead thereof, fasten a yoke of spiritual bondage and mental slavery upon our necks, that neither they nor their fathers were able or willing to bear? If there *are* any such misguided individuals among us, and they imagine themselves governed by the true spirit of heavenly wisdom and pure benevolence, are they not laboring under an egregious and ruinous mistake? And are they not also in the daily practice of that, which they and their fathers so deeply lamented and heartily condemned in their foreign inquisitors, task-masters, and ruthless tormentors? Most assuredly they are, as a *blind* man would perceive. And it requires not the penetration of a Franklin to discover that such

things are wholly inconsistent with the exalted, and holy, and impartial principles of that Christian charity which "rejoices not in iniquity."

Charity, as we have seen, is kind, forgiving, forbearing, merciful, just, and unostentatious; it "believeth all things, hopeth all things, endureth all things, and never faileth." You may find a perfect exemplification of this greatest of Christian virtues in the patient lamb-like life, and impartial conduct of the Redeemer. "He went about doing good," conversing with the illiterate, relieving the wants of the sorrowful and the distressed, associating "with publicans and sinners" for their improvement and moral good, and setting "at liberty those that were bruised." Yes, and even upon the cross, his impartial kindness, forbearance and mercy did not forsake him; he raised his voice in fervent prayer to his Father for the forgiveness of his unrelenting persecutors and cruel murderers!

Reader, here are examples of Christian conduct, perfectly worthy of universal admiration and imitation; and how united, prosperous and happy would the religious world be, were all to "go and do likewise"! The spirit of charity would then pervade every heart, and characterize every act—every feeling of the soul. Let us analyze the principles of moral conduct by which we are governed in our religious career, with the special view of ascertaining whether we are in the pleasant path of wisdom and virtue, or in the broad road of error, superstition and sin. It is important that we should immediately set

about this examination, and purge ourselves of every propensity, desire and practice, that harmonizes not with the true spirit of primitive Christianity, as displayed in the daily conduct of our Divine Master; ever remembering that "charity rejoices not in iniquity"—but "suffereth long and is kind."

In concluding this chapter, we would remark, that no system of religious theory can be of much, if any, benefit to the world of mankind, unless it be reduced to *practice*. And, the more elevated and pure the system of religion which we embrace is, if it be not thus reduced to practice, the more criminal and culpable is its professor and supporter. This sentiment is fully sanctioned by our Savior who says, "He that knoweth his master's will and doeth it not, shall be beaten with many stripes; but he that knoweth not his master's will, and committeth things worthy of stripes, shall be beaten with few."

Reader, as "*love* is the fulfilling of the law" and "the end of the commandment is *charity*," let us turn out the old leaven of the self-righteous and censorious Pharisee, walk in the light and life of that religion which teaches us "to do justly, love mercy, and walk humbly before God." Then will our days be spent in peace, and our exit from the shores of mortality be triumphant and glorious! Then will charity "rejoice" in our lives and in our moral conduct, and surround our heads with a halo of glory that shall never pass away, or fade in its ineffable brilliancy.

CHAPTER IV.

Our next object in these numbers will be, to show what that "truth" must be, which "charity" rejoices in; for the text informs us, not only that it rejoices not in *iniquity*, but that it "*rejoices in the truth.*" In our foregoing observations upon the subject, of those things in which charity can never rejoice, we have confined our remarks to moral *practices;* and this course was deemed advisable as we were treating upon that part of the text which says, that charity "rejoiceth not in iniquity." We shall now speak more particularly of moral *theories*, as it will be our design in what follows, to determine from the test, or rule laid down above, *which*, out of the several moral systems inculcated and defended among us, is founded in Divine "Truth." And it may be well to observe here, that the truth, alluded to in the text, is to be understood in the light of moral or *religious* truth.

And now, while we proceed with our remarks and illustrations, the reader will be careful to remember the nature of that charity which is to serve as the grand test by which to try the systems which we shall bring forward; else our labor will be lost, and error will triumph over that truth which maketh free.—And further; he will not forget, that any system of religion or philosophy, *in* which charity does *not* rejoice, should not be received as a system of "truth;" for charity "rejoiceth in the truth," and in nothing less or more.

1. There is a religious system in existence among us, that lays strong and very high claims to popular

favor, as well as divine origin and authority—a system which teaches, among many other corresponding things, that thousands, nay, *millions* of the human family, who are acknowledged to be the offspring of God, and to have been created in his image, will ultimately be doomed by the God who made them, and the Savior who suffered and died upon the cross to redeem and save them, to suffer infinitely and endlessly under the unabating influence of divine wrath and fury—that Jehovah fully and perfectly knew when he made them, and Jesus when he gave himself for them, that, through the instrumentality of that moral agency which characterizes their nature, this would be their horrible and inevitable end. This terrific notion is, without doubt, honestly embraced by the great majority of professed Christians; and they evidently recognized it as being founded upon and firmly established in the revealed truth of Heaven.—And we would, by no means, call in question the motives, or the moral characters of those who unfortunately adopt and labor to promulgate this fearful and cruel sentiment; for among them we might number many of the most worthy, and respectable, and benevolent members of society around us. But the great and momentous question is, does *charity*, that endearing, impartial and universal principle of "peace on earth and good will towards men," really "rejoice" in the prospect of such a painful result of the divine economy, or in the nature of that supposed "truth" which embraces such a heart-rending catastrophe?

That we may not be accused, however, of treating the subject unfairly or unjustly, we will present the popular sentiment alluded to in the precise language of one of its first and most renowned advocates and defenders. We allude to the celebrated Tertullian, who flourished in the commencement of the 3d centuty. And that the doctrine in question is decidedly opposed to the principle and the exercise of charity, is sufficiently demonstrated in the feelings which must have drawn forth the language which we are about to present from the writings of this gigantic defender of the supposed Christian faith. Here follows the paragraph in question:

In allusion to the Pagans and their religious worship and conduct, he says—"You are fond of your spectacles. There are *other* spectacles—that day disbelieved, derided by the nations—that last and eternal day of judgment, when all ages shall be swallowed up in one conflagration—what a variety of spectacles shall then appear! How shall I admire! how laugh! how exult! when I behold so many kings, worshipped as gods in heaven, together with JOVE himself, groaning in the lowest abyss of darkness!—so many magistrates, who persecuted the name of the Lord, liquifying in fiercer flames than they ever kindled against Christians! so many sage philosophers, blushing in raging fire, with their scholars whom they persuaded to despise God, and disbelieve the resurrection!—and so many poets, shuddering before the tribunal, not of Rhadamanthus, not of Minos, but of the disbelieved Christ! Then shall we hear the tra-

gedians more tuneful under their own sufferings—then shall we see the players more sprightly amidst the flames—the charioteer all red hot in his burning car, and the wrestlers hurled, not upon the accustomed list, but on a plain of fire!!"

Such, reader, is the relish with which the *religious*(?) spirit of the *pious*(?) Tertullian dwells upon the immortal miseries of the "damned in hell." And who, that has not a heart of adamant, can suppose for a moment, that he penned the above paragraph under the influence of that charity which "endureth all things," and thinketh no evil"—which "rejoiceth not in iniquity, but rejoiceth in the truth"? If he had possessed the mild and God-like soul and feelings of him who loved his enemies and prayed for his murderers on the cross, could he have been inclined to *laugh*, *admire*, and *exult* in the horrible prospect of the ceaseless torments of those ignorant heathens, who believed no less in endless woe than he did, and whose moral feelings could not have been more rancorous and reckless towards him, than his were towards them? O, no, it would have been impossible! He would, in imitation of Jesus, have *loved* those who hated him, and prayed for the divine blessing to rest upon those who despitefully used and persecuted him.—He would have happily realized that *love*, and not hatred, was the fulfilling of the law of God, and hoped for their conversion, while he labored to accomplish it.

Suppose, dear reader, that you were doomed in the divine mind and economy, as the ultimate result of

that "free agency,' which is so much boasted of in these days, to take up your unalterable and endless abode, and writhe, and groan, in unutterable agony, in that fancied "lake" whose *consuming* flames shall continue endlessly raging, and yet, *never* consume or destroy your soul! If such an event should ever be realized by you, all will readily acknowledge that it was from all eternity embraced in the *truth of God.* Now suppose that this awful truth were fully revealed, not only to you, but to your neighbors also; would you consider those around you, who were made acquainted with this eternal "truth," and who should at once unite in *laughing*, *exulting* and *rejoicing* in prospect of its accomplishment,, as acting under the influence of that charity which "rejoiceth in the truth" and "thinketh no evil"? Utterly impossible! You would consider yourself surrounded by a collection of "DEMONS" from the pit of that "*hell*" which you anticipate as your final residence! Then you cannot rationally suppose that such a doom awaits any human being; for the same argument that will apply in your case, would apply with equal force and justice, in *any* and *every* case. And further—if such a doom *does* await any individual of the human race, *that* doom was "truth" from all eternity, and if charity "rejoiceth in the truth," as our text declares, then charity must rejoice in the prospect of such a doom! This would surely transform the benevolent and adorable principle of charity into those disgusting and disgraceful monsters, *malevolence* and *cruelty!* than which nothing could be farther from the true spirit of *philanthrophy* and pure Christianity.

It may be pretty clearly seen from the foregoing remarks which are contained in our previous chapters, that the cruel sentiment of interminable suffering, is wholly inconsistent with divine truth, from the simple fact, which must be admitted by every rational and informed mind, that the exalted and refined principle of charity can never rejoice in the unending miseries which the doctrine in question contemplates.

Before we leave this part of our subject, however, we will notice the language of a more modern divine relative to the sentiment in question. I allude to the celebrated SAURIN. In a sermon on Rev. xiv. 11, he says: "The Holy Spirit conducts us to-day in a road different from that in which he formerly led the Hebrews; and, to address you properly, we must change the order of St. Paul's words, and say, 'Ye are *not* come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem: but ye *are* * * * * come unto a *burning fire*, unto blackness, and darkness, and tempest.' We are going to place before your eyes *eternity* with its abysses, *the fiery lake* with its flames, *devils* with their rage, and *hell* with its horrors." No wonder that Saurin was under the necessity of transposing both the language and sentiments of St. Paul, in his attempts to portray the flames and horrors of his imaginary hell; but it *is* a little surprising that he should have the frankness to *acknowledge* that he was under the necessity

of "changing the order of St. Paul's words," &c., in order to enforce the doctrine he wished to promulgate.

But he proceeds: "Great God! suspend for a few moments the *small still voice* of thy gospel! 1 Kings xix. 12. For a few moments let not this auditory hear the church *shouting Grace, grace unto it!* Zech. iv. 7. Let the blessed angels that assist in our assemblies, for a while leave us to attend to the *miseries of the damned!* I speak literally; I wish those miserable beings could show you for a moment the weight of their chains, the voracity of their flames, the stench of their smoke! Happy! if struck with these frightful objects, we imbibe a holy horror, and henceforth oppose against all our temptations the words of our text, 'The smoke of their torment ascendeth up forever and ever.'"

I have thus given from Tertullian and Saurin an outline of the doctrine under examination; and what individual can suppose for a moment that such religious views are in accordance with that charity which "rejoiceth in the truth"? Even Saurin himself, in order to preach the sentiment, perverts the Scriptures, and acknowledges that he is under the necessity of laying aside the "gospel of God's grace," in preparing himself to preach it, and his congregation to hear it.

But we will dismiss this part of our subject, by simply remarking, that, as charity can never rejoice in such a sentiment, it is manifestly inconsistent with, and altogether contrary to "the truth," for "charity *rejoiceth in truth*."

But there is another system, that is by many, supposed to be consistent with the moral fitness of things, and which, as we fully believe, derived its existence from the manifest absurdities unjustly palmed upon the Christian Religion by those who have perverted its principles and clothed its teachings in the sulphureous vestments of wrath, malignity and falsehood.—The freezing and gloomy system to which we now allude, teaches the total extinction of all conscious existence in the dissolution of the corporeal frame—that when the organization becomes deranged, or decayed, the mind at once ceases and remains forever extinct. This system as well as the foregoing, is believed in and advocated by many of the most worthy and upright individuals that we have among us. We do not, therefore, question their motives or their sincerity; but we do seriously question the correctness of their views of moral truth. And we question it upon the rational ground, that the benevolent and philanthropic principle of love, or charity, can never *rejoice* in such a painful result of the divine economy. We all have more or less of this divine principle incorporated into our moral natures and constitutions. And it is this which causes us to shudder at the intruding thought, that when we follow our dearest friends and relatives to the dreary grave, and consign them to the society of corruption and worms, they are perished forever, and shall never live again—that we shall never see them more, nor enjoy their happy society. From this and many other corresponding considerations, we have abundant reasons to discard the system,

as untrue and unprofitable, and directly calculated to crush all the fond hopes and anticipations of future life and bliss, without which, charity would receive no nourishment from the unalterable truth of God, and be left to perish with its own exercise, as it is morally certain that the charity of which we are speaking, and which we have selected as the grand test of doctrine and practice, can never "rejoice" in the annihilation of conscious existence, which such a philosophical system holds forth as "truth."

A continuation of the lives of those we love, I hesitate not to assert, is the ardent desire of all intelligent nature; and it is a charitable feeling which prompts and nourishes this worthy desire. Charity, therefore, cannot rejoice in contemplation of an end which thwarts its own ardent desires and eternally prevents their accomplishment; for then would charity act in direct opposition to its own nature, and cease to *be* charity. Now, a system which teaches the total annihilation of conscious being, certainly destroys the fondest anticipations and exercises of that heavenly principle of charity, against which, as the most exalted principle of human nature, even the skeptic *dare not* open his mouth.

We are willing to admit, that annihilation is altogether preferable to ceaseless damnation, and this is evidently the main reason why so many turn the dangerous *somerset* from the system which teaches the last, to that which teaches the first. But we could heartily wish that every skeptic would search diligently *with a view* to find a medium course which would

justify him in believing the *truth* in which charity exults and rejoices—"Ye shall believe the *truth*, and the truth shall make you free"—free from *doubts*—free from fears—free from destructive errors!—This is what all desire, it is what all need—then why should we any longer "spend our money for that which is not bread, and our labor for that which satisfieth not?" "Come now and let us reason together, saith the Lord." Truth is above all things desirable; and thank God, we are furnished with a touchstone which will infallibly guide us in our search for it—we allude to the principle of heavenly charity.

When we find a system of theology in which this principle can really rejoice, in contemplation of all its parts and particulars, you may rest assured that there is nothing in it contrary to the truth of God.

CHAPTER VI.

In the foregoing chapters, we have briefly examined the popular course of conduct pursued by religionists in their spiritual zeal for the promotion and defence of what they are pleased to call religion; and so far as its practical tendency is concerned, iniquity, intolerance and cruelty, have ever been the result, from the days of Cain up to the present time. Hence, by the rule laid down in the first part of our *test*, it is perfectly safe to conclude that those numerous systems of religion, which have generally obtained among

mankind, are wretchedly defective, and palpably inconsistent with the true principles of Christianity; for *charity*, which is "the end of the commandment," and on which "hang all the law and the prophets," "rejoiceth not in iniquity." We have also briefly examined the characteristic features of two moral systems, which ever have been, and still are, most commonly embraced throughout Christendom; and by the doctrinal test which is embraced in the *second* part of our text, we have seen that they are both founded in error, as they are directly calculated to fill the benevolent soul with grief, lamentation and sorrow, rather than joy and consolation; which fact, clearly proves, that those systems which exhibit the features alluded to, are unfounded in the "truth" of God; for charity "*rejoiceth in the truth.*" Here, then, we leave those things of which we have spoken.

But there is a religious doctrine revealed in the Bible which we have not yet brought to the test established in our text—one which has never obtained a very great degree of popularity in the world, although it was revealed to man in the very morning of creation. We will proceed to state some few of the most prominent features of this doctrine, and then bring it to the *test*. And if any thing in which this doctrine can result, proves to be incompatible with the exalted principle of "*charity*," then cast it "to the moles and the bats," and raise the cry of "heresy! licentiousness! and damnable delusion" against it! But, on the contrary, if, in every view we can take of it, it proves to be a theme in which charity the most pure, can "*rejoice,*" *then* let it be received, cherished, supported

and *practised* as "the truth" of Heaven—the elevator and purifier of the human mind.

The religious system to which we now allude, teaches, 1, the love of God to all mankind; 2, that God is the Father of all; 3, that all men are brethren; 4, that, He had a definite design in the creation of man; 5, that that design was in accordance with the purity of his nature, and will never be thwarted, but will be fully and perfectly executed; 6, that Jesus Christ is the Son of God—the head of every man, and the Savior of the world; 7, that all power was given into his hand for the express purpose of accomplishing, as a mediator, the will of God, which is, that all men should be saved, and come unto the knowledge of the truth; 8, that the wicked shall be duly and equitably chastised for all their sins, and the virtuous rewarded for all their labors; 9, that ultimately, sin shall be finished, transgression come to an end, death of every kind be effectually destroyed, Jesus the Savior of the world, see of the travail of his soul and be satisfied, every knee be brought to bow, and every tongue to swear, saying, In the Lord have I righteousness and strength; 10, that all who die in the earthly nature shall be made alive in the heavenly nature, God become all in all, and mortality be swallowed up of life and unchanging, undecaying perfection and bliss.—Yes—this system teaches, that God is infinitely wise to contrive, infinitely powerful to execute, and infinitely benevolent and good in the adaptation of means to ends and ends to means—that he is *just* to punish, and *merciful* to save—*wise* to plan, and *powerful* to

execute. The wisdom of God "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 17. The several parts of that stupendous plan of creation, providence, redemption and salvation, were contrived, so to speak, in *this* wisdom. Hence, in their execution, every thing must result in perfect conformity with the principles of infinite *impartiality* and *mercy*. All these respective parts of the divine economy, and the execution of them, must harmonize with the divine nature of that *Designer*, whose name is *Love*. Love and charity are the same in their substance and exercise. Hence, nothing can transpire in the progress of the divine economy, which, when properly understood in its connexion, purpose and result, will not form a subject in which charity can "rejoice," and reason approve the end declared from the beginning. But, on the contrary, every part of Heaven's purpose, relating to man, will constitute a theme for the joy and transport of angels, the spirits of the just, and the whole purchased possession of Christ, the Savior of the world.

1. Is it a *truth*, that God's design in giving man existence, was, to place him in a state of trial; (giving him moral and physical powers to exercise;) and to treat him as a moral and active agent, and by such means to manifest to him the perfection of the divine nature, and by a systematic process, and by degrees, to fit and prepare him for the ineffable joys of immortal perfection and glory? If this is the case, which *appears* evident from the divine word, cannot charity

"rejoice" in such a "truth?" Yes, and it could rejoice in nothing short of this!

2. Is it a *truth*, that man, as a moral agent, renders himself deserving of divine chastisement; that the just infliction of such chastisement is designed for his moral improvement, and will, in the end, produce "the peaceable fruits of righteousness;" that the justice which inflicts the stripes, and the mercy that approves the infliction, have both the ultimate good of the criminal in view? If it is, cannot, nay, *will* not charity "rejoice" in such a "truth?" Most certainly, and no one can rationally deny the conclusion!

3. Is it a *truth*, that Christ is the true Messiah—that he "gave himself a ransom for all," that he might bring them to God and to happiness—that "he shall see of the travail of his soul and be satisfied"—that through DIVINE GRACE, (not of works,) this mortal shall put on immortality, this weakness, power; this dishonor, glory; and all shall ultimately become "equal with the angels of God," die no more, but be children of God, being children of the resurrection—that death shall lose its sting, sin its captives, and the grave its victory, and God be all in all? If so, WHO would not rejoice with joy unspeakable and glorious, in view of such a truth?

The system which we have last considered, is, we believe, worthy of all acceptance. It is not only based upon the nature and perfections of God, but it is "full of mercy" and "without partiality."—Wherever it is cordially and *really* embraced as a system of faith and practice, it fills the soul with

gratitude to God, and universal love to man. It reconciles the afflicted to their lot, inspires the prosperous with humility, and infuses a spirit of brotherly affection through the heart. It teaches men to love God because he first loved them—to love mankind because they are brethren, and to love virtue for *virtue's sake!*

We might enlarge greatly upon this subject; but we will forbear. In conclusion, however, we would say, Examine this doctrine in all its parts, and if you find any thing in it, in which "charity" cannot "rejoice," reject it. But if not, then receive it, and cherish it, and *practice* it, as the "truth" of God; always remembering that "charity rejoiceth not in iniquity, but REJOICETH IN THE TRUTH."

SECTION IV.

THE CHRISTIAN MORALIST.

CHAPTER I.

"Treasures of wickedness profit nothing."—SOLOMON.

SIN is the most deceptive and treacherous companion that ever mortal man fell in company with. It commences its destructive operations upon the unsuspecting and inexperienced heart, by setting some trifling temptation, of a fascinating nature, full before the mind's eye, and then, so far smothering the "inward monitor," as to silence all rising inquiries and objections. In this artful manner, the first aberration from the path of wisdom and virtue is accomplished. The first step being taken, and no very serious consequences immediately experienced, resolution's strength is weakened; conscience is measurably conquered; reason's penetrating eye is rendered somewhat dim; the animal passions acquire a degree of boldness, and a tolerable foundation is now laid for a succession of misdemeanors and crimes of various grades and degrees, constantly increasing in turpitude and extent, till the voice of conscience is hushed in sullen silence, reason unceremoniously dethroned, the unruly and tumultuous appetites and passions permitted to riot unrestrained in the palace of the heart, and merited disgrace, wretchedness, desertion, woe, and the severest penal sufferings close the black catalogue of crimes and punishments. O, how fatally are mankind misled

by the enchantments and siren songs of the demon, SIN!

The process we have briefly sketched, leads directly to those "treasures of wickedness," which a wise man hath said "profit nothing." And this is the process which consummates the dreaded woes that await the miser, the knave, the drunkard, the debauchee, the gambler and the pleasure-hunter. Their first departures from the rules of integrity and virtue, were effected by what were falsely considered innocent and harmless indulgences; and what have been the consequences? Permit the question to be decided by the maxims of eternal wisdom—"the *way* of the transgressor is hard" from the commencement. And as crimes and follies are multiplied, the "way" becomes more detestable, more dismal; and the bitter cup of conscious shame and torturing regret, must be drained to the very dregs by him who continues therein. STOP, then, rash and unthinking mortal, whoever thou art, in thy mad career, though it be late, and learn this instructive and important lesson, be it ever so alarming and unwelcome—that the "treasures of wickedness" are not worth the possession, but are calculated to bring upon them the withering breath of divine judgment, and the universal contempt of thyself and thy race. Flatter not thyself that thou shalt escape a just recompense of reward, and avert the "rod" and the "stripes" that divine justice is pledged to inflict upon thee. Heaven has declared, wisdom sanctioned, justice demanded, and experience has confirmed, that the reckless trans-

gressor, who wantonly indulges his vicious propensities, and artificial desires, shall, "by no means," go unrecompensed for trampling upon the laws of Heaven and nature, and knowingly violating the exalted and invaluable principles of justice, virtue and moral propriety. Flatter not thyself, rash unthinking man, that real pleasure, solid enjoyment, or justifiable honor, can ever be attained by wicked practices and sinful indulgences. Men do not gather figs from thistles, nor grapes from thorns. Then remember, O remember, that "treasures of wickedness profit nothing."

CHAPTER II.

"Righteousness tendeth to life."

I need not detain the reader in defining the term righteousness; every body capable of distinguishing between good and evil, knows what it means; and no self-deceiving sophistry can succeed in misleading the reflecting and contemplative mind, in relation to that frame of disposition and that course of moral conduct, which deserve the title of "righteousness;" for there is a "God within the mind" that ever sits in judgment, upon the motives and actions of every intelligent and accountable agent. We will, therefore, proceed directly to the illustration of our text.

Life is evidently to be understood in a two-fold sense, *natural* and *moral*. And experience and observation clearly evince, that righteousness tendeth to the

improvement and preservation of life, in both these senses. The truly righteous man carefully observes those rules in all the temporalities of human existence, which are wisely calculated to preserve health, invigorate the system, and secure those blessings arising from the innumerable bounties of a kind and universal providence. He avoids every improper indulgence that Heaven and reason prohibit, and walks in the pleasant paths of sobriety, temperance and virtue, ever remembering, that his highest earthly enjoyment is secured by walking "righteously, soberly and godly," through the uneven and chequered scenes of existence. Thus does "righteousness tend to life," in the first sense above noticed. But I need not dwell here; for obtuse indeed, must be that intellect, that cannot appreciate this conclusion by being simply directed to a contemplation of the subject.

We will therefore remark, that the same cause produces the same effect in a *moral* sense. Contemplate the *moral* condition of the honest, upright and virtuous man. He richly enjoys the various and unnumbered blessings that Heaven imparts, and his heart is constantly animated with a glow of fervent gratitude to the Giver of all good. He participates in that undisturbed repose and refreshment which nature requires during the night-season, while no goadings of a violated conscience are permitted to torment his active mind, nor fearful apprehensions of criminal detection to prey upon his secret retirement. No orphan's cries nor widow's tears salute his dreaming

senses, calling for vengeance upon his soul as the proper administration of abused justice. And when he rises in the morning to pursue "the even tenor of his way," his mind is calm and free as the morning breeze. Whether the sun rises upon him in the unobstructed brightness of its native splendor, or clouds and vapors intervene, his heart is radiated with the love of God and his fellow-man, and his trust in that Divine Providence which surrounds him, and watches over, and blesses him, is firm and unshaken, while his labors of love and good-will are pursued with rigid punctuality, and unbroken cheerfulness. Thus his life passes on in the constant discharge of those social, moral and domestic duties, enjoined upon him by the Spiritual Master whom he delights to serve and honor, fearing no evil and apprehending no danger. He *lives* beloved and respected by his family, his neighbors, and all who share in the luxury of his acquaintance, and *while* he lives, he remains a valuable member of society, an ornament to the intellectual world, and to the special church of the blessed Redeemer, whom he recognizes as his instructor, guide and perfect exemplar. And when the evening time of his earthly pilgrimage approaches, he looks back with cheering emotions upon an existence, profitably and happily spent in the service of God and his fellow beings, while a holy calm, and a refined joy, pervade his virtuous and contrite heart. Death now approaches with his fatal arrow, to separate the righteous man from a world which he has used as not abusing it, and to prepare his ransomed spirit for a more perfect and *glorious inheritance*. It, however, has no terrors

for him—no sting to torture his mind or poison the prolific fountain of his joy. He receives it as a faithful messenger from the courts of heaven, sent in mercy to guide him to mansions of everlasting peace, congratulation and love. Of him, it may truly be said, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Thus does "righteousness tend to life;" and did mankind generally possess a practical belief in this fact, social peace, would cheer the world with their invaluable presence, and mankind would be relieved, immediately, of those accumulated and accumulating burdens of sin, under which they have so long and so foolishly, voluntarily groaned and repined. Reader, may we not hope, and pray, and strive for a reformation, "from darkness to light, and from the power of Satan unto God"? And, as "righteousness tendeth to life," may we not fondly anticipate that glorious era, when "all shall know the Lord from the least to the greatest"—whom to know is life eternal? O, yes; Heaven has authorized such an anticipation in language not to be misunderstood. The heavens have received, and will retain the "Savior of the world," till "sin shall be finished" and righteousness universally prevails—"until the times of the restitution of all things, which God hath spoken, by the mouth of all his holy prophets since the world began."

CHAPTER III.

"Devise not evil against thy neighbor."—SOLOMON.

That all mankind are, in a general sense, neighbors, our Savior has clearly shown in the instructive parable of the good Samaritan. But, in the popular language of the day, the term neighbor is understood to mean, one who resides near us, and with whom we are somewhat acquainted. We have reason to believe, that the above language of the wise man, is to be understood in this latter sense. But whether it is or is not, it is certain that mankind were formed for society; and the man who can rest contented and happy while isolated from the society of his species, exhibits an anomaly in the intellectual world. Every person whose mental powers have not been rendered *unnatural*, by some means or other, is intuitively drawn to a participation in the joys of social intercourse; and if separated from his fellow beings, by insuperable barriers, he sensibly feels the privation, pines and languishes in mental agony—in excessive discontent, finding no relief or mitigation of his sorrows, till the cheering prospect of a return to the loved society of his race, lights up his mental horizon with the radiating expectation of soon realizing the anticipated blessing.

Mankind being thus framed and constituted social beings, it is natural and necessary that they should form communities and hold converse and commerce with each other, maintaining an accomodating and mutual interchange of sentiments and kind offices.—*As they* are mutually and necessarily dependent on

each other for the conveniences, comforts and accommodations of life, the more amicably and friendly their intercourse is rendered, the more prosperous, united and happy will society be. Hence, rigid integrity, scrupulous honesty, and the most honorable dealing in every department of human transactions, become indispensable to the well-being, interests and enjoyment of the social state. Sad experience has long since demonstrated to the world, that any infringement upon the above rules of probity, is sure to bring in its train a corresponding host of social and individual evils, that are not easily excommunicated or vanquished.

To say nothing of the numberless *secular* and moral evils, that have ever been indulged, to the serious detriment of social order, union and happiness, we may notice with some degree of profit, perhaps, the prevailing device of cruel *hypocrisy*, which ever operates, not only to the lasting injury of the individuals who practice it, but to all by whom they are surrounded. In devising evil against a neighbor, there are no means more prolific of mischief than base hypocrisy. It perverts every thing sacred and good, destroys all mutual confidence, and turns society into an earthly pandemonium of confusion, contention and hostility.—And this is not all. It disgraces the sacred name of virtue, destroys the reputation of religion, and sets man against his neighbor in all the ferocity of the tiger. In view of this shameful device, the wise man could have done nothing more to the purpose, than to have earnestly admonished his cotemporaries and succeeding generations, to abstain from this device against neighbors.

The hypocrite is of all beings the most to be avoided, dreaded, and despised; for his unholy conduct nurses and promotes the dreaded contagion of diabolical slander, wrath and contention. I cannot better describe the character of the hypocrite, than to adopt the language of a celebrated poet.

"He was a man
Who stole the livery of the court of Heaven
To serve the devil in; in virtue's guise
Devoured the widow's house and orphan's bread;
In holy phrase, transacted villanies
That common sinners durst not meddle with.
At sacred feasts, he sat among the saints,
And with his guilty hands touched holiest things:
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned now to rob. In sermon style he bought
And sold, and lied; and salutations made
In Scripture terms. He prayed by quantity,
And with his repetitions long and loud,
All knees were weary. With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out."

This is the true character of the base hypocrite; and all who read it, will see at a glance, what constitutes the evil of hypocrisy. But that the reader may also learn the nature and character of her loved and cherished offspring, (slander and detraction,) we will give him, from the same poet, a description of the person who engages, in the service of hypocrisy, to promote and practise these crying and blighting evils: for where do we find more back-biting, slander and detraction, than among those who make a false pretence to the sanctity of Christians? Examine the history of past ages, and see if you do not find, that the slanderous false pretender to the religion of Jesus,

has not stood in the foremost rank of those who have "devised evil against their neighbors?"

But to the description of this moral upas—this walking pestilence, which "scatters fire-brands, arrows and death" wherever he travels, or is suffered to dwell—the *slanderer*.

"His tongue was set on fire of hell, his heart
Was black as death, his legs were faint with haste
To propagate the lie his soul had framed.
His pillow was the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships, and the strife of brotherhoods;
Yet did he spare his sleep, and hear the clock
Number the midnight watches, on his bed,
Devising mischief more; and early rose,
And made most hellish meals of good men's names.
From door to door, you might have seen him speed,
Or placed amidst a group of gaping fools,
And whispering in their ears, with his foul lips,
Peace fled the neighborhood in which he made
His haunts; and like a moral pestilence,
Before his breath, the healthy shoots and blooms
Of social joy and happiness, decayed."

No further arguments need be added, to convince the rational mind, of the glaring impropriety and sin of hypocrisy, and its constant attendants, detraction, misrule and moral desolation; nor to force upon the reader a full conviction of the importance of the admonition standing at the head of this article. We will therefore conclude our present remarks, by reiterating to every individual who may read the foregoing, the valuable and truly applicable language of Solomon—"devise not evil against thy neighbor," for "the wicked shall (positively) not go unpunished."—"Whoso readeth let him understand."

CHAPTER IV.

"The fear of man bringeth a snare."—SOLOMON.

The exalted wisdom of Solomon, is clearly evinced in the manifest truth and universal utility of the many valuable maxims which he has left upon record, for the admonition, encouragement, instruction and guidance, of those who were to succeed him upon the important stage of human action and responsibility. And well indeed, would it be for the frail sons and daughters of men, generally, if they would study those maxims with greater care, attention and interest, and treasure them up in the heart's repository as so many prompters to direct them in the various and complicated affairs of human life and accountability.

But among the numerous aphorisms of the wise man, to which we have alluded, there is, perhaps, no particular one, that embraces more real truth, or that should be more deeply impressed upon the minds of men, than the one which heads this article. A man-fearing spirit! what is it? If observation and experience, relative to the circumstances and condition of human society, may be allowed to assist us in answering this question, we would say, that it is a certain something which is degrading in its nature, deplorable in its operations, and ruinous in its effects, of all those noble and exalted faculties of human nature, which characterize and distinguish human beings—it is a servile, cringing, cowering and slavish feeling, which, strange and unnatural as it is, one portion of human beings entertain towards another por-

tion, who perhaps are far less deserving of reverence or respect than themselves. This, reader, is what Solomon means by "the fear of man." And truly does he affirm that it "bringeth a snare."

But where is this man-fearing spirit observable? By way of answering this question, we must be permitted to propose another. Where is it *not* observable? Are not its operations and wretched effects, visible to all around us, and under almost every circumstance of human life? Where do we perceive a clear manifestation of that noble independence of mind and action, that scorns the tyrant's frowns and the sycophant's deceptive smiles—that is guided and governed by the "inward monitor"? Alas! for the honor of human nature, such a manifestation is rarely to be witnessed. Mankind, every where, pretend to detest and despise mental slavery, and yet what a vast number of them voluntarily and cheerfully endure the miseries it involves!

Look one moment at the developments of this kind of slavery in the *religious* world. But few, comparatively, have the courage to use those means which God and their country's laws have put into their hands, of judging rightly in relation to religious truth, and fewer still can be induced to *declare* their honest convictions. And why is it thus? Simply because they are under the tyrannical control of a man-fearing spirit. They choose to play the game of *Pig and Puppy*, and be any thing or nothing, to please those whose approbation and favor they wish to retain.—Such a state of things is truly lamentable; and were *it not for the fact*, that there is here and there an in-

dividual who cherishes the manly and noble spirit of virtuous independence, our boasted national freedom would soon sink forever into forgetfulness, and we should at once become a nation of the veriest sycophants, and pimps, and vassals that the earth ever bore up.

The "snares" into which this contemptible "fear of man" involves the great majority of professed religionists, are too numerous to mention, and too degrading to be patiently endured. Where there is no freedom of mind there is nothing like enjoyment; all is unstable, deceptive and distressing; every thing praiseworthy and valuable in human improvement, must be sacrificed at the unholy shrine of criminal vanity and popular error, while naught but intrigue, fraud and deception is encouraged, praised or promoted, and a wretched dependence upon the whims and caprices of the popular rulers of the darkness of this world, is the only support and safeguard of the voluntary slaves that choose to be ruled with a rod of iron.

In view of all this, let us assert our long abused rights, arise in the majesty of human equality, investigate the truths of religion, and all other truths, with boldness and faithfulness, and embrace and defend whatever our best judgment teaches us is good and profitable. In this way we shall act the part of men, and enjoy the fruits of our own virtuous behavior. We shall feel in a proper degree our own importance, while we grant to others the same rights and privileges which we ourselves claim. Such a course is per-

feetly consistent with the spirit of the gospel and with the dictates of reason, and cannot fail of securing us against those destructive snares into which the fear of man ever leads the silly dupes of vanity, pride and the "tyranny of fashion."

CHAPTER V.

"Let patience have her perfect work."

Whoever takes into serious consideration the instability and fluctuating nature of all sublunary circumstances and events relating to human concerns, will be constrained to acknowledge the unparalleled importance of that moral virtue which is denominated *patience*. Affliction, sorrow and disappointment in no small degree, seem to be the lot of all mankind. The king upon the throne, and the mendicant, who houseless, homeless and forlorn, begs his bread from door to door, are alike, subject to misfortunes, troubles and sorrows; and to avert or avoid them, is equally impossible to both. Riches cannot purchase exemption from disease and death; valor is not competent to secure a victory over the raging elements that devastate the fairest portions of the earth; honor and renown are incompetent to preserve us from the envenomed shafts of envy, malice and calumny; neither can poverty or obscurity bar the gates of that pandemonium from whence issue the temptations, the deceptions and the miseries that humanity is subject to. The successive waves of disappointment and vexa-

tion cease not to roll over the entire mass of human nature.

We cheerfully acknowledge that there is much more of happiness than misery in the world; and we also fully believe, that far the greater proportion of human wretchedness is borrowed and imaginary, and therefore wholly unnecessary; but it is nevertheless, wretchedness and misery, and all are sufferers in a greater or a less degree. These facts and considerations induced one of old to exclaim, "Who will show us any good?" Realizing, therefore, that such are the circumstances in which mankind appear to be placed, and by which they are surrounded, several moral virtues become absolutely indispensable in the acquisition of that resignation and repose which constitutes the grand *desideratum* of human exertion and industry. And it is among these virtues that *patience* stands conspicuously eminent. It is this that disarms poverty of its woes, obscurity of its gloom, disappointment of its miseries, affliction of its depressing effects, and even sickness and death of half their pains and tortures. It transforms the petulant, fault-finding and irritable individual, into a man of candor, reflection and rationality, and qualifies him for an active, a useful and a happy member of society. Its influence, which is so seldom perceived, is wisely designed for the lasting and valuable benefit of every class, sex and condition of human beings; and none can be what God and nature requires, without the lively exercise of this virtue.

But what is patience? It is "that calm and unruffled temper with which a good man bears the evils of

life." "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues; belonging chiefly to those who groan on a sick bed, or who languish in prison; but in every circumstance of life no virtue is more important both to duty and to happiness. It is not confined to a situation of continued adversity; it principally, indeed, regards the disagreeable circumstances which are apt to occur; but prosperity cannot be enjoyed, any more than adversity can be supported without it. It must enter into the temper and form the habit of the soul, if we would pass through the world with tranquillity and honor."

Contemplate an exemplification of this virtue in the lives and characters of the primitive followers of Christ. It was this virtue, in an eminent degree, that sustained them under the unparalleled persecutions of the four first centuries; that rescued Christianity from the grave of oblivion, and maintained the cause of a crucified Redeemer, against enemies within, and tyranny and foes without, and transmitted the pure doctrine and spirit of the religion of Jesus to succeeding generations.

In view of the foregoing remarks, we would say, to those who are suffering under the griping hand of penury and want—to those who are homeless and friendless in a world of strangers, unpitied and unprotected—to those who languish under the influence of disease and pain—to those whose misfortunes have driven them near to the black waters of despair—to those who are called to mourn the loss of the dearest relations and nearest friends, and to those particularly

whose honest religious sentiments subject them to the scorn and persecution of modern pharisees—"let patience have her perfect work." This is a friend whose aid can never be sought in vain—a friend that can at all times, and under all circumstances, administer the balm of consolation and repose.

A few words in relation to the motives which should excite to the attainment and preservation of this virtue, and we have done. 1. An ambition to imitate as far as possible the God and Father of our spirits, should induce us to cultivate this Christian grace; and in Rom. xv. 5, we read as follows—"Now the God of patience and consolation grant you to be like-minded one toward another," &c. 2. The command of God should inspire us with the worthy resolution to be patient under all the afflictions of life; and in Rom. xii. 12, we are admonished to be "patient in tribulation." And again, in Luke xxi. 19, our Savior says: "In patience possess ye your souls." 3. The present state and condition of mankind render it positively necessary that the virtue of patience should be exercised and cultivated; for St. Paul says, Heb. x. 36, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." 4. The numerous inconveniences and miseries that result from the want of this virtue, should serve as a sufficient inducement to its exercise; for without patience, all is perplexity, disquietude and confusion.

The above are some of the most prominent motives to the faithful exercise of the important virtue of which we have been speaking. And no person who

wishes to enjoy life with its numerous blessings, and whose mind is enlightened with the spirit of gospel truth and love, will neglect its cultivation and exercise. To one and all, then, we would feelingly say: "Let patience have her perfect work."

CHAPTER VI.

HONESTY.

An apostle has kindly admonished us to "walk honestly," and the utility of obeying the admonition will hardly be called in question. However, notwithstanding the principle of moral honesty is universally eulogized and recommended, yet how prone we are to violate its practice and abuse its holy dictates! Deception, intrigue and fraud, in the secular transactions of human life, have ever prevailed in all parts of the civilized world; and they have prevailed too, to an alarming extent, drawing after them a numerous train of attendant evils of various kinds. And although daily experience and common observation, clearly demonstrate the fact, that such impure and corrupt causes, can never, in accordance with nature's laws, produce any beneficial or happifying consequences to those who practise them; yet, the astonishing infatuation of our wayward hearts is such, that, in direct violation of our better judgment, and contradiction to the dictates of sober reason, we too often flatter ourselves with the fallacious hope of reaping a rich harvest of profit and joy, from the barren and burning

sands of fraud and deception. And notwithstanding the constant and successive disappointment, vexations and miseries which crown our iniquitous labors, we not unfrequently rush on in the same black and beaten track, heedless of those inevitable consequences which stare us in the face. Such a state of things is to be deeply lamented by every one who feels an interest in his own welfare or that of his species. Every reflecting individual must perceive and *feel*, that the social and individual prosperity and happiness of mankind depend in an eminent degree upon mutual trust and confidence. Just in proportion, therefore, that craft, deception and fraud prevail, in the common transactions of human life, in the same proportion will social and individual happiness and prosperity be prevented, or diminished, and jealousy, strife, hatred and violence, those dreadful scourges of human kind, be promoted, extended and indulged.

From the foregoing, hasty and brief remarks, it will be seen and acknowledged, that in point of human, or worldly policy, *honesty* is of incalculable importance to the welfare of man—the union, confidence, harmony and happiness of human society, and should never be lost sight of for a moment, in our dealings with each other, either as neighbors, politicians, or religionists. We should always endeavor to give a fair, unvarnished and undisguised representation of all things of which we speak; then, and never before, will our characters shine in all the soft and endearing beauty of invariable uprightness and

stern integrity—then, and not before, will our conduct yield the delightful fruits of peace, prosperity and joy.

Thus far we have spoken of honesty in a general sense, but we must now direct our remarks to one particular branch embraced in the term *honesty*. The circumstances of the times require it, and hence we proceed.

Our feelings would be greatly relieved if we could be fully convinced and assured of the fact, that the vice of dishonesty was confined to the secular, the temporal concerns of the world. But this is impossible so long as we are compelled to witness the full spirit of deception, fraud and falsehood, operating and raging with uncontrolled license among the professed followers of the immaculate Son of God.—Who has not heard, among those who claim the honorable, though abused name of Christians, and even among those who are reverenced as *teachers*, the most unfounded and reckless misrepresentations of each other's doctrines, characters and conduct?—And who has not repeatedly detected the prowling wolf disguised in the humble garb of the inoffensive sheep?

We need not multiply words upon this part—this *painful* part of our subject; suffice it to say, that such evils as we have hinted at, have too long and too generally prevailed in the religious world for the honor and promotion of pure and genuine religion. We should, therefore, incessantly strive, both by precept and example, to remove the evil from among us. We

should endeavor, industriously and faithfully to exemplify the exalted principle of moral honesty in all our public and private dealings with the characters, sentiments and pretensions of those who differ from us in religious views, as well as those whose faith coincides with our own. In a word; we should ever make it a point, to "do unto others as we would that others should do unto us," under an exchange of circumstances. To act otherwise, is to disgrace the moral nature we possess, to put the religion of Jesus into deep mourning, give her a coffin for a writing desk, and a human skull for an ink-stand; it is to indulge a course of moral practice, in which we shall be necessitated to purchase by a thousand miseries, the privilege of repentance.

But there are thousands who have become so infatuated by their blind zeal for God, and the erroneous creed which they have adopted, that they feel justified in dishonest and mischievous practices, when they fancy them as means of promoting the glory of God, and the church. Such infatuation is a cruel tyranny, in which vice is triumphant and infamy successful—a tyranny which draws its aliment from destruction and its very nature from tears and groans. From such a tyranny may Heaven preserve us; for any other tyranny is easier to be borne, than that which takes us to practice *dishonesty* under the perverted name of *godliness*.

But we must dispense with the subject. Therefore, in conclusion we would say, by carefully pursuing the equitable and charitable course marked out by *the Savior*; by studying to do by others as we

would wish others to do by us; we shall contribute our mite to the laudable and worthy purposes of purifying the principles of the day, raising the neglected and abused standard of Christian philanthrophy, averting the desolations occasioned by fraud, hypocrisy and deception, and promoting a cause, which of all others, is most endearing, purifying, happifying and glorious to the view and contemplation of the wise, the virtuous, the benevolent and the good.

CHAPTER VII.

"Be kindly affectioned one to another."—Rom. xii. 10.

If we properly consider the nature of man, and the numerous and various ties which bind human beings together in one vast fraternity, we must at once admit that there are but few injunctions contained in the Scriptures which are to be held in higher estimation, or to be considered more valuable than the one contained in our text. And happy—thrice happy would it be for the world of mankind, if it were more generally complied with, in its true and proper sense. But alas! for our kindred race, it is too generally overlooked, neglected and violated! Instead of entertaining and cultivating those kindly affections recommended by the Apostles, mankind seem to be inclined rather, to promote dissensions, uncharitable feelings, and social antipathies, with the fiendish view of rearing a superstructure upon the ruins of each other,

Truly may it be said, in reference to the present condition of human society, that men "have sought out many inventions" to promote their own selfish and corrupt ends, that are decidedly opposed to the word of God and the best interests of humanity. And if such vile inventions could be traced *only* to men of the world, who make no pretensions to religion, our moral feelings would find great relief in the anticipation of better and happier times—we should be encouraged to hope, that the extensive revival operations which seem to characterize the present age, would soon remove the evil in a great degree, and encourage the triumphant reign of peace and good will among the inhabitants of the earth. But when "stubborn facts" which every day's experience serves to develope, present us with the most indubitable evidence that the same disgraceful and destructive evils exist, to as great a degree, in the nominal church as *out* of it, we are compelled to despair of all favorable prospects from that quarter.

Who that looks with a careful eye upon the condition and conduct of the religious world, and feels any degree of virtuous sympathy for the miseries of his fellow mortals, is not shockingly pained at beholding the manifestations of that contentious, troublesome and reckless spirit of "Antichrist" spoken of by St. John in his first epistle ?

But we have one thing yet to comfort us, even while contemplating the thousand religious inventions which have been conjured up in the bewildered church, and which have served no better purpose than to promote jealousy, contention, spiritual pride and misrule among

the various sects, and even among the members of each and every respective denomination. It is this—that no human invention can successfully oppose the spirit of divine grace and truth—and that the pure gospel of the Son of God will finally consume all the hay, wood and stubble in the universe, and refine and purify every heart—so that, in the end, we shall all be enabled to behold how good and how pleasant it is for brethren to dwell together in peace, unity and unbroken affection.

That man was formed for society, there can be no doubt. That mankind were intended by the great Author of Nature, to be a help and a comfort to each other, is equally clear. To this end, they were constituted social, sympathetic and benevolent creatures, susceptible of commiseration, and naturally inclined to contemplate the miseries and sufferings of each other with feelings of deep regret and heart felt sorrow. If we had not been thus formed and constituted by the plastic hand of our Almighty Creator, we could not with propriety be called on to "be kindly affectioned toward each other"; for God is too wise and good to call on his intelligent creation to act in direct opposition to the *nature* which he has given them. As well might we expect to see water run voluntarily up hill, or a solid substance take its rise into the heavens, without physical aid, as to expect that a being totally and universally depraved, would comply with the injunction of our text. Neither could mankind justly incur the displeasure of heaven, by manifesting and *feeling* a perfect indifference to the wretched con-

dition of those unfortunate and suffering beings who are constantly found among us.

These conclusions are not only in accordance with the dictates of *reason* and *conscience*, but they are supported by the divine testimony which says, "God hath made man upright." What then shall we say of that sentiment which stamps all human nature with the blackness of total depravity—calls upon the beings who possess such a nature to be kindly affectioned towards each other, and dooms all to eternal perdition who do not comply with the unreasonable and absurd requisition! Consistency is emphatically a jewel, but I fear it has fled in disgust from the religious creeds of most professed Christians.

My brethren, God has made man upright—he has given him a nature that cannot be happy in doing wrong—he calls on man, who was made in the moral image of his Maker, to do right, and has taught him to obey the injunction and be happy. And to be governed in our intercourse with each other, by the spirit of brotherly kindness and charity, is one of the most effectual means of attaining the glorious end.

Mankind are not only formed for society—not only constituted intellectual and moral beings—not only rendered capable by nature of exercising the noble and elevating principle of universal philanthrophy and charity—not only called upon by reason and religion to do so—but man was made a *religious* being, capable of reverencing, loving and serving his Creator—capable of being conformed in his moral

conduct to the requirements of heaven. You have only to consult your own feelings—your own hearts, to be convinced of this palpable truth. The proof is there inscribed in characters which are indelible.

An eloquent writer has said—"When even the child looks abroad into the works of our Creator, he naturally refers the objects which surround him to an adequate first cause, and inquires—'Where is God their Maker?' If danger threatens him, his eyes are suddenly directed to the heavens for relief. If unexpected happiness overtakes him, his heart breaks forth in gratitude and humble acknowledgments to an unseen benefactor. Even the untutored savage surveys the wildness of nature—the extended earth—the distant heavens, with religious awe, and pays to his Creator an instinctive homage."

Religious devotion is a manifest law of human nature, and you can with no more consistency deny its existence, than you can deny the existence of the laws by which heaven and earth are sustained and governed. You may as well deny that there is a principle in your bodies that binds them to the earth, as that there is a principle in your souls which elevates them to heaven. The moral image of the Eternal was enstamped upon man in his creation, and fails not to manifest itself, even in the barbarian, and the wild and uncultivated sons of the forest.

I know that the corruptions of the world have greatly obscured the amiable features of simple nature, and spread the sable cloud of moral depravity over the *native* benevolence and ingenuousness of the human

heart, but it has not destroyed it, thank God. No, nor shall it *ever* destroy it. Man who was created in the moral image of his Maker, shall never wholly lose that image, nor cease to feel, operating in his bosom, those social and moral virtues, the cultivation and expansion of which, shall ultimately overpower and swallow up every vicious, and degrading, and grovelling passion and practice that now separates mankind from the real enjoyment of God, and virtue, and the society of each other. Truth, with the universal love of God in one hand, and the waving olive-branch of peace in the other, has commenced her onward march. She has already broken down many of error's bulwarks, and achieved many glorious victories, over the united powers of delusion, falsehood and misanthrophy. She shall never be discouraged till she has established judgment in the earth, and the isles shall wait for her equal and impartial law.

CHAPTER VIII.

"Let a man examine himself."—St. Paul.

Among all the Christian duties, I know of no one, that can be considered superior in importance to that of *self-examination*. Its great *importance* is not only manifest, but it should evidently be considered the *first* duty to which the professed disciple of Christ should attend; for we may be assured that no other duty can be properly performed while this is neglected. And yet, strange as it may appear, it is gener-

ally the last moral obligation that professed Christians undertake to discharge. They seem to be strongly disposed to go into a thorough examination of *every body else* before they attend to their *own* case. Under other circumstances, and in relation to the ordinary concerns of human life, this practice might be considered praise-worthy—for, although it may betray a want of prudence and economy, for a man to neglect his own business to assist his neighbor—still, it manifests a benevolent disposition and a philanthropic heart. And I am inclined to think that there are but few professed Christians who are *guilty* of such a departure from their uniform course of conduct. But still, they generally manifest an astonishing willingness to neglect the labor of examining their own hearts, of cultivating their own affections and feelings, and reforming their own moral habits, customs and conduct, and to go from home to examine the hearts, and reform the lives of their heretical and wicked neighbors.

These things ought not so to be. The professed followers of Christ should first enter into an examination of their own hearts, their own lives, their own imperfections and follies. And when they have completed this self-examination, and corrected all the errors, and reformed every fault; they will suffer no loss or inconvenience then, in rendering what assistance they can to their *neighbors*. But we are inclined to think, that when a thorough self-examination is effected, the individual will perceive that his labors are *needed at home* more than any where else—and hence

he will be inclined to "judge no man in meats or in drinks," or in any thing else, but to exercise that charity which "vaunteth not itself;" which "is not puffed up;" which suffereth long and is kind," &c.

If all nominal Christians were engaged as they should be, in self-examination, and with a view to correct and reform their minds and their practices—there would be no such things among us as slander, calumny and detraction—no such things as misrep resentation, persecution and religious hatred. May the importance of this duty be duly considered, and the consideration induce mankind to "prove their own work:" and "then shall they have rejoicing in themselves and not in another man."

CHAPTER IX.

"WATCH."

This was a particular caution given by our Savior to the primitive disciples. It was not only applicable to them under the circumstances by which they were surrounded, but it is equally applicable to all believers, in all countries and in all ages.

1. By this expression we should be admonished to watch over *ourselves*. A thousand temptations surround us at every successive step in the journey of life, and the imperfections of our nature render us frequently an easy prey to the fatal snares of sin and death. Hence the propriety of candid consideration at all times before we attempt to speak or act.

We should watch over our *thoughts.* Although we are incapable of suspending our thinking faculties, and ought not to do so if we could; still, we *are* capable of controlling them in a great degree, and of changing the direction of the mind. Evil thoughts are, in a great measure, the result of education and habit, as well as other pernicious vices to which mankind are exposed; and it is an indisputable fact that crimes of every nature receive their existence from improper and evil thoughts. If our time was occupied as it should be, in studying how and when to do good, no room would be left for the exercise of evil-mindedness. The spiritual child of God, whose mind and affections are all engaged in promoting the highest happiness of himself and the society in which he lives, "thinketh no evil." Let us, reader, strive to merit this exalted character.

We should watch over our *words,* remembering that "words fitly spoken are like apples of gold in pictures of silver." Words are signs of ideas, and, although they are too often looked upon as harmless things, nevertheless, experience has abundantly demonstrated the fact, that they are powerful auxiliaries in the cause of sin and satan. "The tongue," says the apostle James, "is a *fire*—a world of iniquity—it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell." [Gehenna.] The heaviest curses that have ever visited the world, have originated in *words* not "fitly spoken." We should ever, therefore, in accordance with an old *but useful* maxim, think *twice* before we speak *once.*

That is, we should reflect with candor on what we are going to say, and when we have concluded to speak, speak with caution. We should contemplate what we are about to speak, and consider it in all its bearings, having constantly an eye to the consequences, which probably *will* or possibly *may* result from what we are about to say. In this way we may save ourselves much trouble and regret, and the society in which we live, a world of confusion, disunion and moral derangement.

We should watch over our *actions*. Actions, it is said, frequently speak louder than words; and it is evident that the motives by which we are governed, especially if they be corrupt motives, may be as clearly manifested by *actions* as by words. It is particularly important that a careful watch, therefore, be kept over all the actions of our lives, because they are more easily and much more apt to be misunderstood and wrongly interpreted than words, especially by our enemies and those who are prone to the evil of jealousy. We should act virtuously, wisely, independently and boldly—and by carefully watching over our own conduct, we should soon save others the trouble of doing this duty for us.

Thus, if we attend to our duty—carefully watch over our thoughts, words and actions, with a view to correct our habits, customs and imperfections, and prepare ourselves for usefulness and moral enjoyment, we shall act the part of Christians indeed, and so fulfil the law of Christ. But

2. We should not forget to watch *others*—those by

whom we are surrounded, and with whom we are connected by the strong ties of consanguinity. All men are brethren, hence, that which is an injury to one, is injurious to all, in a greater or less degree.—"For as we have many members in one body, and all have not the same office; so we, being many, are one body in Christ, and every one members one of another." So says St. Paul; and his testimony is entitled to our confidence. Under this view of the subject, it certainly becomes our duty to watch our fellow men, especially our enemies and those who envy us. We should watch them in their private conversation and public transactions, and endeavor to expose error, craft and deception whenever we find it. A vigilant attention to the conversation and conduct of our opposers, will serve to restrain them in their unfriendly career, and perhaps prove a check on vice and immorality. If the propriety of such a course be disputed, we would appeal to the conduct of our Savior in relation to his vilifiers and persecutors while on earth. And I would also have the hearer remember, that it is as necessary to be as "wise as serpents," as it is that we should be as "harmless as doves."

The importance of watching is sanctioned by our Savior, who said, "What I say unto you, I say unto all, watch." That we should watch over ourselves is evident from the admonition of Jesus to his disciples —"Watch and pray, that ye enter not into temptation." That we should watch others, appears necessary from the admonition of St. Paul, who says, "Watch thou in *all things*," &c.

The propriety of watching in all things, is strengthened by the example of the wise and good. St. Paul to the Corinthians says, in regard to the labors of love which he had performed, and the sufferings he had endured, "In stripes, in imprisonments, in tumults, in labors, in *watchings*," &c.

But I am extending this article beyond my intention, and therefore must close by repeating the admonition of our Lord, "What I say unto you I say unto all, WATCH." Let neither truth or falsehood, virtue or vice, happiness or misery, escape your notice, or elude your examination, when within the reach of your observation. "Watch ye, stand fast in the faith, quit yourselves like men, be strong. Let all your things be done with CHARITY."

CHAPTER X.

PROFANE SWEARING.

It has often been remarked that the despicable habit of profane swearing, originated from the mode and manner of limitarian preaching. We are inclined to think that the remark is a just one; for if the doctrine of endless damnation had never been taught among mankind, and sanctioned by the oft repeated declarations of the clergy, no person would ever have thought of the infamous habit of venting his spite and malice towards his fellow beings, by rashly calling on God and Jesus Christ to damn them, send them to hell, &c. But be this as it may, of this one thing we are positively certain, to wit, that the practice is in

perfect accordance with the partialist doctrine and manner of preaching. No man who believes in the doctrine of Universalism, and conforms his daily practice and conversation to the true spirit of the sentiment, will ever use such low and vulgar——I was going to say *language*, but it is *beneath* all language. Still, we are aware that some persons who pretend to believe in the sentiment, and who undoubtedly do embrace it in theory, too frequently indulge in this heathenish practice. We are heartily sorry that any man can so far disgrace himself and the exalted nature of man, as to act so inconsistent a part among his fellow beings. But I am at a loss to conceive how the evil can be cured, so long as such men as Phinney, Burchard, Littlejohn, Knapp, Myrick, and a host of such desperadoes, are encouraged and approbated as *religious teachers;* for I am confident that no intemperate blackguard, or abusive bully, could use more profane and abominable blasphemies, than such *creatures* are in the constant habit of using. Let the belief in endless hell-torments cease, and such preaching, if *preaching* it must be called, be discontinued, and profane swearing will soon become *obsolete* and be numbered with other extravagances that are utterly forgotten. This is our opinion, and not ours only, as will be seen by the following original anecdote, which is susceptible of proof.

Not a 100 miles from this city, and but a few months since, a professor in a certain theological institution, and a Presbyterian Doctor of Divinity, had occasion to spend a Sabbath in a neighboring town. *At the intermission*, or during the evening after ser-

vices, the conversation between him and his host, who, by-the-by, was also a Presbyterian, and a very respectable and influential man, happened to turn upon what is called "new measure-preaching;" when the *Doctor* took occasion to relate, in substance, the following very appropriate story. The Doctor says:

"After preaching several years in the old-fashioned way, my attention was awakened, and the dormant energies of my mind aroused upon hearing Mr. Phinney. I was captivated with his enthusiastic manner of preaching, and I soon involuntarily adopted the same manner. I was zealous in the extreme, and dwelt much upon the wrath of God, and the awful miseries of the damned, &c.

"I was invited to preach in a certain neighborhood, and accordingly went and preached to the people in my new-fashioned style. After meeting I was invited to the house of a friend, whose family consisted of an amiable consort and an interesting little child, perhaps three or four years old. While tea was preparing and we were freely conversing upon sundry subjects, the little child goes to its mother and says, 'Why, ma, how that man *swore* to day; isn't it *wicked* to swear so, ma?' The good sister appeared much embarrassed at this singular language of her child, and probably more so in consequence of its being uttered in presence of the *minister;* and she tried every art to divert the child's mind from the disagreeable subject, but all was in vain, the impression made upon its little mind was not so easily to be erased; it persisted in these inquiries. I was forcibly affected. I saw the propriety of the child's views upon this sub-

ject; and I am constrained to say, *it was the greatest sermon I ever heard*, and I, from that time, have been convinced of the evil tendency of such extraordinary preaching, and have ever since studiously avoided the habit."

We shall leave the reader to make his own remarks upon the above, under the full conviction that, if he is as *thoughtful* as the *little child*, and as free from *prejudice*, he will at once discover that limitarian preaching in the common style, greatly subserves the cause of *open profanity* and *downright blasphemy*.

CHAPTER XI.

ENVY CONSIDERED.

Among all the passions that human nature is subject to, and that disgrace the human character, corrode the mind, and pervert the due exercise of the soul, envy stands most disgustingly conspicuous. It is emphatically one of the lowest and most contemptible traits in the human character that ever found an abiding place in the breast of man. Hence, it is a passion, the nature and consequences of which, certainly merit a few appropriate remarks.

"But what is envy?" says the reader. Is it possible that mankind should so long have been *cursed* and preyed upon by this monster of iniquity, whose hydra-head has so frequently been seen among every class of human society, and still remain ignorant of its nature? This may be possible, and therefore we briefly

answer—Envy is that peculiar affection of the human heart, which grudges to others that respect and prosperity, which are supposed to attend them. Or, envy may be considered as a sensation of uneasiness and disquiet, arising from a selfish, grovelling and contracted mind, in view of the advantages of others, accompanied with a spirit of malignity and spite towards them.

A few examples from sacred history may be referred to as illustrative of that fell spirit which claims our notice. Rachael envied her sister Leah, because she participated in a certain blessing which seemed to be denied *her*. Joseph's brethren envied him, because his father loved him. Saul envied David, because he considered him a competitor for the throne of Israel. Haman envied Mordecai the least degree of honor, because he hated him. And the Jews envied Paul and Barnabas, because they preached the gospel of God's universal grace, and preached it with power and success.

By consulting the circumstances connected with the above references, it will be seen that the above definition of envy is correct, and that its nature is sufficiently despicable.

But the subject may be amplified by attending, for a few moments, to the wretched *effects* of this ignoble passion. What are the *beneficial* effects arising from its indulgence, either to individuals or to community? There never were, and never can be any such effects rationally anticipated from such a cause. A corrupt fountain can never emit sweet water, neither do men gather figs from thistles. As well might we expect

to extract pure honey from gall and bitterness, as to anticipate any degree of benefit from the exercise of envy.

Surely, neither envy nor its operations were productive of any real good, or gain, to Haman or his friends. And the same may be truly said concerning *any* and *every* individual, who has been guided in his course of life by envious feelings towards others.—The individual to whom we have just alluded, had a melancholy experience of the sad effects of such feelings; and so did Joseph's brethren, king Saul, and many others in ancient times. And there are but *few* even at the present day, who indulge in envy, that do not, sooner or later, experience similar effects from such indulgence.

But since we have alluded to Haman, we may as well, perhaps, take his history as a sample of envy's servants, in all ages, and under all circumstances.—The history of this envious man constitutes a lesson of moral instruction, fraught with the richest treasures, and is most admirably calculated to show, how sudden and how great may be the changes from human exaltation to the lowest abasement, and *vice versa*. Haman, on the one hand, through the instrumentality of envy, experienced a most degrading and fatal *fall*; while Mordecai, in consequence of his integrity and uprightness of character, was raised to the most dignified honors.

Haman, flushed with ambition, and priding himself on the radiant prospects before him, communicated to *his* friends the glory of his riches, the multitude of

his children, and all the things in which the king had promoted him, and how he had advanced him above all the princes and servants about him. He said, moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." What then? Why, the envious wretch resolves, not only on the destruction of Mordecai, but also on the entire extinction of the Jews, his kindred.

But why was not Haman content with the advantages by which he was surrounded? and why did he not richly enjoy the royal honors and favors conferred on him by his sovereign? For the same reasons that *all* envious persons are prohibited the enjoyment of the blessings of which they are possessed. One important reason why Haman was wretched, is assigned by himself. "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Haman's envy not only destroyed all his comfort in its exercise, but it urged him on in the formation of a plan for Mordecai's destruction, which, as is generally the case, ended in his own. He was *hung* upon the same gallows that his inhuman envy erected upon which to end the days of Mordecai.

Reader, here is a fair sample of the effects of an envious disposition of mind. All therefore, should guard against the indulgence of this base and cruel passion.

1. Because it is *unreasonable*. As it respects moral motives and moral actions, it is the province of *reason* to point out the advantages or *disadvantages* of any course of moral conduct. And as reason is decidedly opposed to the exercise of envy, we should never indulge it.

2. Because this spirit reigns only in low, selfish, perverted and corrupt minds. A person of a generous, noble and magnanimous disposition, will ever rejoice in the improvement, prosperity and felicity of others; while an ignoble and contracted soul is always grieved and chagrined in view of their success and happiness.

3. Because envy is not merely against our fellow men, but it is also against the providence of God that it operates. It was Divine Providence that secured the special love of the Patriarch to his son Joseph.—Therefore, his brethren, in envying him, murmured against God. And it is evidently so in every case where envy operates.

4. Because an individual who indulges it, *is* or ever ought to be detested, so far as his conduct is concerned, by all who know him. A universal abhorrence obtains generally among mankind towards those who cherish a passion so base and contemptible, and so repugnant to all the social virtues and virtuous connexions.

5. Because it is the very temper and spirit of the inhabitants of the dark regions of the fabled TARTARUS, which shows what a despicable rank it holds in *the estimation* of HEATHENS.

6. Because it dries up all the comforts of him who suffers it to devastate the soul of every generous feeling, and entirely pervert the functions of the understanding. How did the brethren of Joseph mar their own enjoyments by their envious feelings towards him whom they hated without a cause?

7. Because it very naturally leads mankind to all manner of other kindred misdemeanors and crimes. It led the cruel Saul to seek, zealously, the life of the youthful David, his benefactor, and to whom more than once, he was indebted for the preservation of his existence. And it always leads to similar results.

But we have, perhaps, offered a sufficient number of reasons, why we should guard every avenue of the heart against so fatal a poison as envy. And hence, a few additional remarks will close the chapter.

1. Let this *blighting curse* ever be kept, particularly, from the ranks of religious worshippers. Nothing will so soon, and so fatally, and so effectually arrest the growth of social and friendly feelings and intercourse among the members of a religious society as an envious spirit. And when such intercourse and feelings are interupted, anarchy, detraction and ruin will immediately ensue; for it is impossible to keep the unity of the Spirit in the bonds of peace, when once it enters and is welcomed among the members of such an association.

2. Let it ever be watched with a vigilant eye, lest it find its way among those who are united in the solemn and endearing ties of ministerial brotherhood.

No cause can possibly prosper, where its public agents are striving unlawfully for the mastery; especially if they be governed in their conduct towards each other by the spirit of *envy*. *Envy* surely "slayeth the silly one," and frequently, the innocent suffer from its dastardly operations. But "a word to the wise is sufficient," and thus endeth the chapter.

CHAPTER XII.

DIDACTICAL.

Among many other important moral duties, enjoined upon those who profess to be religious, by the great Apostle of the Gentiles, we find the following which is too generally disregarded, except in *theory*. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. xii. 20.

The existence of a wish to *punish* an enemy, is co-extensive with human nature; and it is, perhaps, right that it should be so. But the *means* of accomplishing this desire, are too commonly such as to bring the intended chastisement upon the individual who uses them. For instance—a fellow being wantonly and unjustly injures and abuses me. I feel a strong desire to chastise him for it. In order to gratify this desire, I wantonly and unjustly injure and abuse him. Now, instead of *punishing* him, I have only *enraged* him, and opened the way to the reception of a still *greater* injury and abuse in return. And

by the unholy law of retaliation, I *deserve* the second abuse. And so, we might go on injuring and abusing each other till the conflict ended in poverty, disgrace and death!

From these remarks, it will be perceived that I have not adopted the right course of procedure to effect the desired end. He has undertaken to injure me—I have undertaken to follow up his example in retaliating the injury with interest, and the result is just what might have been rationally expected—we are both ruined? Here is seen the folly of undertaking to do that which we do not know *how* to do. A wilful wrong should be suitably *punished*, and there is a way by which it may be done effectually, and with safety to ourselves. The Apostle has clearly pointed out that *way*; and all we have to do to be convinced of its utility, is to *try* it. If an individual wilfully and wantonly abuse me, the most severe punishment that I can inflict upon him is, to "feed him" when he is "hungry," "clothe him" when he is "naked," or, in other words, do him all the *good* I can, in return for the *evil* he has done me. If he possess a *particle* of human nature, he must feel the bitter agonies of self-condemnation and shame—the cutting pangs of grief and contrition, and the full weight of that unavoidable retribution which his own conscience embraces. In the language of the Apostle he is "damned of himself." This is the *retaliation* which revelation and reason unitedly recommend; and by pursuing this course, we may gratify our desire of *revenge*, and at the same time, enjoy the most refined happiness—we

may render an enemy intensely miserable, while we deprive him of the power of injuring us in return, and finally, the virtue and happiness of both parties, are in the end, greatly promoted.

Therefore, if an enemy abuse you, abuse him not in return; if that enemy have talents and virtues, respect and honor them; favor as far as possible his interests; deal gently and charitably with his imperfections and failings, and ever strive to shield his fame on all occasions. By so doing "you will heap coals of fire on his head"—coals that will not *consume* him, but which will *melt* him into repentance and love. This, reader, if we may be allowed the expression, is the only laudable and justifiable *revenge*. Verily, "wisdom's ways are ways of pleasantness, and all her paths are peace."

CHAPTER XIII.

"Ye ask, ye know not what."—Bible.

In this misleading world of alternate joy and sorrow, mourning and rejoicing, vice and virtue, wisdom and folly—where nothing past can be recalled, all things present unsatisfactory, and every future prospect in time incomprehensible and altogether uncertain: it evidently becomes us, as rational and moral beings, to reverence and obey the following divine injunction. "Be still and know that I am God." It must be admitted that the Supreme Being, the great architect of the universe—rules and controls *all events* and purposes for the highest good of all,

and his own highest glory: And as we are totally incompetent to determine what event in Divine Providence, would be most conducive even to our *own* benefit, we should be constantly impressed with the important necessity of cheerfully submitting to the infinitely wise and impartially benevolent decisions of Him who cannot err.

Many are the events which, in the order of Divine Providence are every day transpiring, the propriety and necessity of which we can neither comprehend or to any degree understand. And frequently it is the cause, perhaps, that, like Job's wife, we are nearly ready to "curse God and die," when the very event which gives us such a vast degree of dissatisfaction, is wisely designed for our greatest possible good. But we are inclined to believe that a little candid and reasonable reflection upon the nature and attributes of our Divine Ruler, and upon the perfect order, harmony and connection of all that surrounds, sustains and cheers us, will be instrumental in convincing mankind, of the temerity and presumption of thus "charging God falsely," and finding fault with the righteous, impartial and benignant dispensations of His Divine Government and Providence. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

But in regard more particularly to many of those who make a profession of the christian religion, it may truly be said, that even in their prayers, which are many, and loud, and long, they know not what they ask. Reader, did you ever attend what is com-

monly called "an orthodox prayer meeting?" And did you ever pay particular attention to the nature, phraseology and inconsistency of those earnest petitions, then and there offered up to the Deity? If your answer is an affirmative one, then permit me to inquire again, did not each one pray for the especial accomplisment of those things which would gratify their individual and party feelings, without even *permitting* their God the privilege of acting according to the dictates of his own wisdom and economy? Have you not often heard them use language like the following? "O, Lord, here is a vile ungodly sinner before thee, he wants religion—he must have it to-night, or go *down to hell*. O, God, come right down now and convert his soul, if you don't, he'll be damned to all eternity. Now is the *last*—the *only* time, to-morrow will be forever too late. Come down *immediately*, Almighty God, or he will go to hell and be lost forever. We can't be put off—he must be converted *to-night*," &c. &c. Now evidently such men know not what they ask—and if their prayers should all be answered, the universe would return to chaos, and heaven and hell amalgamate. Such prayers are not in accordance with the example of Christ —"Thy will be done on earth even as it is done by the angels in heaven," is the language of the son of man. Again, "If it be possible, let this cup pass, nevertheless, not *my* will but *thine* be done.

Here is an example of *feeling* and of expression. O, that professors of religion would be guided by it. We should strive to imitate the adorable spirit here *exhibited*.

The following circumstance, which clearly illustrates the weakness and temerity of those who insist that God shall gratify their peculiar personal feeling, in the direction of events; and also the important propriety of placing their implicit confidence in the Divine wisdom to contrive, and goodness to execute, we have somewhere seen, whether it be true or false we know not. Let it be read with candor, and the moral instruction therein contained, cannot well fail of producing its desired effect upon the heart and upon the conduct of the reader.

A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the Divine disposal, since there was no probable hope of his recovery. He replied, I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence. He had his desire; the child recovered, and grew up, if possible more and more his darling: but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mourning father was

made to remember his former rash petition with grief and tears; and, humbled in the dust, confessed his folly and his sin. The text which heads this article, came home to his heart and his conscience. He was fully sensible that, in his former petition, he *knew not what he asked.*

A general application is intended.

Reader, "Trust in the Lord and do good."

SECTION V.

ILLUSTRATIONS OF SCRIPTURE TRUTH.

CHAPTER I.

DOCTRINES AND EXAMPLES OF CHRIST.

"I am the way, and the truth, and the life."—JOHN xiv. 6.

In the context, our Savior is addressing his little band of admiring disciples, and endeavoring to comfort them with an assurance, that notwithstanding he was soon to be separated from them by the cruel hand of death, he would, in due time, come again in the glory of his spiritual kingdom, and receive them to himself and to the exalted enjoyments of that divine truth which his advent had brought to light. Among other things, he says to them, "Whither I go ye know, and the way ye know." But Thomas says, "Lord, we know not whither thou goest, and how can we know the way?" It was in reply to Thomas, that Jesus used the very significant language of the text.

Thomas (and perhaps the other disciples) was evidently in the belief, that Christ was intending to establish a temporal government, notwithstanding the many important instructions that they had received in relation to the spiritual nature of his reign. Hence, it appears from the context, that he supposed that Jesus was speaking to them of his departure to some other part of the country, to a place, the location of

which, he had not yet informed them. It was probably for the purpose of correcting this false impression and convincing Thomas that this language was to be understood in a *moral* sense; that he said, "*I* am the way," &c.

From the foregoing remarks and citations, it will be perceived that the text is the language of our Savior, and that it is full of importance. This being the case, it will be our design to render it as profitable as our abilities and limits will permit. This we shall endeavor to do, by showing briefly *how* Jesus is "the way, the truth, and the life," to the children of men; And

1. *He is so* by the *doctrines* which he taught. All mankind at the advent of Christ, are represented as languishing, famishing and sleeping under the deepest and most destructive ignorance of the true God, and the moral obligations that they were under, to love, serve and adore him. But the doctrine of Jesus came like a refreshing shower of rain upon the parched and thirsty ground. It softened the hard and barren hearts of men, cooled and purified the moral atmosphere, and prepared the way for a rich and plentiful harvest of righteousness, and peace, and joy in the Holy Spirit.

The visionary and degrading mythology of the Gentile nations, had furnished its adherents with a multitude of passionate, wrathful and cruel divinities, whose exorbitant demands upon their devotees, far *exceeded* their means of compliance, which rendered *them* wretched in the extreme, while contemplating

the indescribable torments that their malignant gods might pour upon them in the future world!

The ceremonial law by which the Jews professed to be governed, had become so corrupted by the introduction of heathen fables, that it was nearly, if not equally, as fruitful a source of error and misery, as the heathen mythology itself. Hence, mankind were involved in the gloomy wilderness of error and delusion, virtually without hope and without God in the world.

But the Messiah came—the matchless Son of God—and by the benevolent doctrines which he promulgated, the astonishing miracles which he wrought in attestation of their truth, and the unanswerable arguments which he used in their defence—broke down the mighty bulwarks of bigotry, superstition and falsehood, and demonstrated to the nations the ultimate glory, life and immortality of a ransomed world!

The doctrines of Christ were "*the way*," by raising the dejected minds, and directing the hopes of men, to God their benevolent Father, and Jesus their immutable benefactor and efficient Savior—"the Lamb of God, who taketh away the sins of the world."—They were "the *truth*" as they came from him who was the "image of the invisible God." They were also *the* truth, in distinction from all other doctrines ever promulgated among Jews or heathens. Other doctrines may have contained some small proportion of truth, but like the pottage prepared at Gilgal for the sons of the prophets, they have invariably on examination, been found to contain too much "death" to be

palatable or beneficial to man. They were "the life." Hence, Jesus himself says, "He that heareth my word, and believeth on him that sent me, *hath* everlasting *life*, and shall not come into condemnation, but is passed from *death* unto *life*." And again he says, "The words that I speak, they are spirit and they are *life*."

But the doctrines of Christ are not only "the *way*" in which mankind must travel, to obtain a new and living faith, and a sure and steadfast hope—"the *truth*" which brings life and immortality to light, and the moral "life" which animates the soul and satisfies the wants of the believer here; but they positively assure us, that this weakness shall be clothed with power—this dishonor with glory, and this corruption with immortality—that *all* shall be made alive *in* Christ—that mortality shall be swallowed up of life—life eternal!—life immortal!—life unending!

2. Christ is the way, the truth and the life in the amiable *examples* which he exhibited to the world.—The history of all nations and ages may be carefully examined; the biography of Jewish priests and prophets, and also of pagan philosophers, may be searched, and no *perfect* exemplar can be named. In what part of the world has any man existed, whose every act in life was squared by the rule of moral perfection? What individual ever encountered the opposition, insult and abuse, that came like an overflowing flood upon Jesus of Nazareth, and who was prepared to meet it all in the unwavering spirit of heavenly *charity and* forbearance? History may be ransacked *in vain to* find such a personage. None but Jesus

ever met such carnal weapons of cruel opposition with the sword of the spirit exclusively. None but Jesus ever endured such excessive insult with immutable patience and fortitude. None but Jesus ever received such wanton abuse with unalterable forbearance and charity. In him we discover an exercise of *love* in exchange for the most bitter hatred—good will in exchange for malice and envy—and brotherly kindness in exchange for raging persecution and wrath. Here is a perfect example for the children of humanity to imitate. But O, how few there are, even among his professed followers, who are determined to walk in his steps—how few there are, who feel disposed to sacrifice their unruly passions at the golden altar of moral rectitude, and bury their remaining defections and transgressions under the foot of the cross!

What did Jesus do for the benefit and improvement of his fellow-men? He took upon him the form of a *servant*—led a desultory and suffering life—went about doing good, even to his worst enemies—and finally, died upon Calvary for the world, that the lost might be found, the sinner reformed, the deaf be blessed with hearing, the blind with sight, the sick with health, the dead with life, and the whole world with salvation! These examples of *personal* sacrifice for *public* good, are worthy the interested attention and practical approbation of every child of Adam, as they are to us the way, the truth, and the life.

But how many are there, who are willing in this respect, to be followers of Christ? Who is ready to *sacrifice his* personal comfort; temporal interest; popu-

larity and friends, to support and encourage the unadulterated truths of the gospel, and thereby promote the highest honor—the highest good of mankind universally? This we are bound to do, if we would walk in Christ as the "way," enjoy Christ as the "truth," and hope in Christ as the resurrection and the "life."

But one remark and I have done. We must be, either *Christians*, or *hypocrites*, or *infidels*. If we would be Christians, we must follow Christ. If we would be hypocrites, we must profess one thing and do another. If we would be infidels, we must deny the Christian religion *in toto*. Let us be consistent.

ST. PAUL A UNIVERSALIST PREACHER.

CHAPTER II.

"Whereunto I am ordained a preacher." 1 TIM. ii. 7.

The text, it will be perceived, is a short one, and so shall the *sermon* which follows it, be. But short as the text is, it embraces matter of no little importance.

The author of the words selected, was St. Paul, the great apostle of the Gentiles; and he was writing to Timothy, whom he addresses as his own son in the faith. His manifest object in writing to Timothy was, to instruct him more fully in the invaluable principles of that "glorious gospel of the grace of God," *to the full* belief of which, he had been thoroughly converted; and also to admonish him against the sophis-

try and deceptions of those professors of a popular religion by which he was surrounded. Most worthy object indeed!

But we have no time to dwell here. We must enter directly into the main subject which the text embraces, a subject that might be rendered extremely interesting and profitable, if the right man had taken hold of it. But as it is, it is possible that some little light may be thrown upon it; at least enough to render the spiritual darkness which surrounds mankind, *visible*.

1. In our present endeavors, measurably, to open the matter to the mind of the reader, let us inquire, in the first place, to the preaching of *what*, St. Paul was ordained. This is a very important inquiry; not only because it is the most direct way to get at the truth of the Christian religion, but also, because there is no little disagreement and contention in relation to the question. All professed Christians are willing to admit in *general* terms, that Paul was not only ordained a preacher, but that he was ordained a preacher of *gospel truth*. Just so we believe, and in regard to this *general* proposition, *all* cheerfully and unanimously agree. Then, says the reader, how can there be, as you say, and as my own observation demonstrates, so much disagreement and contention in relation to the doctrines which the illustrious Apostle was ordained to preach? I will tell you. Many people, and even some priests, will readily admit, in general terms, that the Apostle preached what he was ordained to preach, and that he was ordained to preach the *truth; but the moment* you begin to name particular

sentiments advanced and maintained by that ancient and inspired preacher, and bring forward his own declarations in support of them, they fly off at once in a tangent, and either exert their ingenuity to make the Apostle contradict himself, or promptly deny that he preached the truth. No matter. We have this one thing to comfort us; they cannot *really* "change the truth into a lie," though they may repeatedly attempt it. They may "worship the creature more than the Creator," but they can never change the Father of spirits" into a "beast and his image," except it be in their "vain imaginations," nor destroy that system of immutable truth and love which Paul was ordained to promulgate and defend. But stop. We had forgotten that we were writing a *Sketch* Sermon. We will return to the question immediately before us, and endeavor to answer it.

We may here remark, that the apostle was not only ordained to preach the truth *in general*, but he was evidently ordained to preach the truth in *every particular*. We are now prepared to name some of the particular sentiments preached and defended by St. Paul. To do this, we have only to consult the preceding context, where the important articles of his faith are fully developed in language not easily to be misunderstood, and where too, we are fully authorized to believe that he was no partialist; although he had previously been one, of the most thorough-going stamp.

1. By referring to the commencement of the chapter which contains our text, we learn that the Apostle's prayers, intercessions and giving of thanks, were

earnestly offered up for *all men* without the least reserve; for we cannot suppose that he would so earnestly exhort his beloved son Timothy to comprehend *more* in his petitions to the throne of God, than *he* did, or than he wished others to. He says, "I exhort, therefore, that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for *all men*; for kings, and for all that are in authority;" &c.—This exhortation, then, should constitute a sufficient stimulus to induce, at least every man who is "ordained a preacher" of Gospel truth, to embrace in his prayers to God, the *whole* human family as the offspring of one Father, and subjects of that impartial favor which transformed the darkened mind of the bigoted and persecuting Saul, and rendered him a consistent and benevolent Christian. But

2. We should be very careful that our prayers and intercessions do not extend beyond the boundaries of our *faith*; for the same author is very particular to inform his brother in the ministry that, "what is not of faith *is sin*." Reader, there are but few greater sins, than to *pray* for the purification and salvation of the whole world, and at the same time believe only in the ultimate reconciliation and happiness of a *small part* of the world. But hypocritical and heaven-insulting as this is, nothing is more common now-a-days than such inconsistencies. O, that every ordained preacher would be governed in his devotional exercises, by the Apostolic admonitions, not only to "pray for all men," but also to "pray lifting up holy hands, without wrath or doubting"! Then would they be prepared duly to appreciate the reasons which the *Apostle gives*, for such impartial and faithful prayers

as he enjoins upon his young son in the Christian faith.

3. The *reasons* just alluded to, may be found in the 3d, 4th, 5th and 6th verses, and are stated in the following plain and positive terms. Reader, examine these terms carefully, in connexion with the foregoing, and treasure up the valuable lessons therein so clearly taught and enforced. Here they are, written, as it were, in letters of gold.

First. "For this [praying for all men, lifting up holy hands without wrath and doubting] is good and acceptable in the sight of God our Savior; who *will have* ALL men to be saved, and to come unto the knowledge of the truth." A most cogent reason indeed! and one which is sufficient, even of itself, to show conclusively, that Paul was "ordained a preacher" of universal grace and salvation to a lost world! For if God *will have* all men to be saved, there can be no infidelity or heresy in *believing* that all will be saved; and hence the propriety of praying for such a result, "in faith, nothing doubting."

Second. Knowing that prejudice was strong and preconceived opinions unyielding, and that *errorists* must have "line upon line and precept upon precept," the Apostle goes on to state a *second* reason intimately connected with the first, in the following words: "For there is *one God*, [not *three*,] and one mediator [not God,] for he is *between* God and men, the *man* Christ Jesus, who gave himself a *ransom* for *all*, to be testified in due time." Reader, do you wish for any *farther*, or any better, or any stronger testimony in *attestation* of the fact, that the great apostle was

"ordained a preacher" of Universalism? Is not this enough to dissolve the adamantine coat of sectarian tradition and partialist prejudice, in which so many souls are arbitrarily encased? I pause for a reply.

4. Having thus seen, from the Apostle's own language, *unto what* he was "ordained a preacher," we may now easily perceive what it was that filled his soul so full of universal benevolence, peace and joy, while encountering the uncontrolled rage and malice of his Jewish brethren, whose partial creeds and limited views of divine grace, he had wholly rejected.—Yes, we can see what it was that caused him to exclaim, in the overflowing tide of unrestrained love and compassion, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever"—(Rom. ix. 3. 4, 5)—that caused him to say, "He [God] hath concluded them all in unbelief, that he might have *mercy* upon all"—that compelled him to exclaim, on another occasion, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

We are aware of the fact, that Calvin, Luther, Wesley, Whitefield, and a numerous host of more modern clergymen, were ordained to preach a different *doctrine*; and we are fully sensible too, of

deleterious effects that have followed. These have been ordained as preachers of God's wrath and endless curse, a Savior's ultimate vengence towards a fearful proportion of those who are subjects of his power, and a dismal prison of infinite and endless torture for millions of our race; but by what or whose authority, we know not.

The primitive apostles were *all*, like Paul, ordained to preach "the gospel of the grace of God"—the "gospel of salvation." And they were commanded to preach it "to every creature." Hence there could be *no* creature to whom they were authorized to preach the fabled doctrine of ceaseless woe. Reader, take your Bible; search it through; and if you can find one instance where the terms, gospel of *endless damnation*—gospel of God's *vindictive wrath*—or, gospel of *limited* salvation occur, we will forthwith discontinue our labors in the cause of Universalism. This however, can never be done, for the very term gospel, signifies "glad tidings," or "good news." And this is just what St. Paul, and all other Universalist clergymen are ordained to preach; and it is just what prompted Paul to declare, that nothing in heaven above, or in the earth beneath, should "be able to separate us from the love of God which is in Christ Jesus our Lord."

II. It will only be necessary now for us to show *how* the apostle discharged his ministerial duties, and we shall do it very briefly, as we have but little room. In doing *this*, it may be remarked, that he did so by *boldly and fearlessly* declaring, illustrating and defending the great truths of the doctrine he had receiv-

ed from the Lord Jesus. He never undertook to conceal or disguise his sentiments, to please his numerous and popular opposers. No, for when in Athens, and surrounded by the Epicurean and Stoic philosophers, who invidiously pronounced him a "babbler," he lifted up his voice among them and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, 'To THE UNKNOWN GOD.' Whom, therefore, ye *ignorantly* worship, him declare I unto you." Again, he hesitates not to tell the Romans, that they have "changed the truth of God into a lie, and worship and serve the creature more than the Creator." And he also says, "I am set for the defence of the gospel." Thank God, the truth of this declaration is clearly set forth in our context, as above noticed; and every preacher should *feel* as he did, the responsiblity of his station, and fearlessly follow his example, in never shunning to declare the *whole truth* embraced in the gospel; which truth is, that "God is love"—that "his tender mercy is over all his works"—that he "is good unto all"; that "he commendeth his love towards us, in that while we were yet sinners, Christ died for us"—that he "will have all men to be saved, and to come unto the knowledge of the truth"—and also that "the wicked shall not go unpunished," nor escape their just deserts. Every preacher should also, follow his example in exposing dishonesty, hypocrisy, craft and deception, as well *in* the church as out of it, whether men will hear or whether they will forbear. All these

are important duties, and should never be neglected "by him who is ordained a preacher." But we have *done*.

CHAPTER III.

THE DIVINE COUNCIL AND PLEASURE.

"My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10.

I. Here is an unqualified and unconditional proposition that the divine counsel shall be fully and perfectly executed. The language positively forbids the introduction of any contingencies or dependence upon secondary causes—it is emphatic and positive. O, vain man, cease, I conjure you, contending that God will be thwarted in the design of man's creation, or be subjected to disappointment in regard to the full accomplishment of his immutable purposes! You are bound by every principle of nature, reason and divine revelation, to acknowledge that "*God worketh all things after the counsel of his own will.*" Who dare to contend otherwise, taking the Scriptures for their guide?

II. What is the "counsel" and "pleasure" of the adorable Being who makes the above declaration? Answer—God "will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 4. Here his *will* is clearly stated, and that his will, his counsel, and his pleasure are one and the *same thing*, is too obvious to require proof. Reader, *do you believe* the apostle has given a true statement?

If you admit that he has, can you doubt the propriety of advocating and defending the truth of his statement?

But perhaps you may still question whether God's *will* and *purpose* are the same. Some have very zealously contended that God's *will* might embrace the salvation of all mankind, while his *purpose* was decidedly in opposition to such a result. If, however, you wish for instruction in this matter, read St. Paul's Epistle to the Ephesians, i. 9—11, and it is believed you will be convinced of the fact that God's *will* and *purpose* are in perfect accordance with each other. Here is the passage alluded to. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven and on earth," &c.

Here you will perceive that God's *will*," "*good pleasure*," and "*purpose*" are in perfect harmony—are synonimous. But you may here object by saying that God's will, purpose and pleasure is, to gather *all things* that *are* in Christ, not those which are out of Christ, or *all* men. Then, according to the Scriptures God has *one* will to save *all* men, and *another* will to save only a *part*; and *both* revealed wills!

Such an objector, I think, must esteem his Bible very highly, especially the writings of St. Paul, when he discovers such palpable contradictions as he contends for! Which of these revealed wills would our objector have us rely upon as genuine? Both cannot be so. If we should rely upon that will which

St. Paul says embraces the salvation of all men, we must discard that will which the objector says *does not* embrace all men, and so, *vice versa*.

But if the language of both passages is allowed to speak for itself, we must believe that God's will, pleasure and purpose mean one and the same thing, and that the salvation of *all men* is embraced in that thing, call it what you will.

This view of the subject will not only harmonize the Scriptures, but it will exonerate St. Paul (and perhaps some others) from the charge of inconsistency and contradiction.

The argument then, stands thus: God *wills, purposes*, and it is his *good pleasure*, that all men should be saved and come to the knowledge of the truth—should be "gathered together in Christ, the head of every man—the first born of every creature and Savior of the world." Who will venture to contest this argument?

III. Now for the conclusion. If the proof is deemed sufficient in favor of the fact, that the counsel of God shall stand—that he will do all his pleasure—that his will, purpose and pleasure, meaning the same thing, is to save all men—to gather them together in Christ during the dispensation of the fullness of times, and consummate the "restitution" of all things, who think ye, reader, will be endlessly wretched—who will be finally made fuel for hell, and sport for devils, world without end? Who will sin away the day of grace and sink beneath the reach of infinite mercy? Either come forward and refute the testimony of divine revelation, or acknowledge that

"every creature in heaven, and on earth, and under the earth, and all that are in the sea," shall ultimately be heard, "saying, blessing, and honor, and power, and glory, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Review.—The proposition is, that the counsel of God shall stand, and that he will do all his pleasure. The argument is, that God's will, purpose and divine pleasure embrace the salvation of all men. And the inevitable conclusion necessarily follows, that all men *will* be saved—gathered together in Christ, and the universe unite in songs of endless congratulation and praise.

The proposition, argument and conclusion are all in perfect harmony with the nature and attributes of God, and the common desire of all good men.

CHAPTER IV.

EXPOSITION OF SCRIPTURE.

"And Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude, verses 14, 15.

This is a passage of scripture which is dwelt upon with much seeming confidence by a certain class of divines, as proof positive in favor of a general judgment at the close of time, which will result in the unending wretchedness of millions of our race. But this application of the text exhibits those who thus pervert its meaning, in a very unfavorable point of

view. It shows that they have taken their opinions upon trust, and being deceived themselves, are zealously engaged in deceiving and misleading others. And it also shows that they are criminally ignorant of the subject upon which the writer was engaged, as well as of sacred and profane history, and the united testimony of their own most learned, pious and critical commentators. But it seems that any thing may be resorted to with the fullest approbation in support of that gloomy hypothesis which temporal policy and tradition have rendered popular. But the time is soon coming, and even now is, when reason shall resume its throne—truth prevail, and the traditionary absurdities of priestcraft and delusion vanish away before the effulgent beams of the sun of righteousness. God be praised for this unspeakable blessing.

Nothing can be more evident to the informed and unprejudical mind, than that the above passage is a *prediction*, not of miseries in the future world, but of severe judgment of a *temporal* and *limited* nature.—This, the reader will soon learn, is not exclusively the opinion of *Universalists*, who are so frequently accused of perverting and "wresting" the scriptures to accommodate their own peculiar views; but it is the opionion of at least *four* of the most learned and able "*orthodox*" commentators. That the public may have a proper understanding of the subject, and be prepared duly to appreciate the truth of God, and also to place a proper estimate upon the zealous exertions of those "blind guides" who are laboring incessantly to deceive them into the heathenish notion *that God* will render infinitely wretched a fearful pro-

portion of his dependent offspring, for whose existence they are commanded to praise the Lord, we will copy the language of Gilpin, Cappe, Grotius and Clarke, in relation to the text.

GILPIN says in his notion the text, "Against such persons Enoch prophesied, when, speaking of the old world, he threatens them with God's heavy displeasure for their enormous crimes."—*Expos. in loc.*

CAPPE, on the same text, says, "The Lord cometh with ten thousand of his saints, to execute judgment; which is the language of very ancient times, relating, probably, to some signal judgment of God upon unbelievers and scoffers, and applied by this writer to those of his own day."—*Crit. Rem. i.* 152.

GROTIUS, on the text, says, "Whatever Enoch said, or was able to say, on the approach of the deluge, might very fitly be referred, by Jude, to the almost universal slaughter which menaced the contumacious Jews."—*Annot. in loc.*

CLARKE on the text holds the following language, which we quote *especially* for the benefit of our *Methodist friends.* (!) "*To execute judgment;* this was *originally* spoken to the antideluvians, and the coming of the Lord, to destroy the world, (age,) was the thing spoken of in this prophecy, or declaration. But as God had threatened this, it required no direct inspiration to foretell it."—*Com. in loc.*

We might adduce much more testimony to show that the text has no reference to a future state of being, or a "*general*" judgment; but he that will not be satisfied with the above, would not be satisfied with twice as much more. Therefore we submit the subject.

CHAPTER V.

MERCY AND JUSTICE.

The mercy of God is perfectly consistent with the demands of strict justice; therefore, because we believe that infinite mercy forbids the endless woe of any intelligent being, it is not to be inferred that we do not believe in the just chastisement of the wicked. Justice demands, however, no greater amount of punishment than will ultimately prove a benefit to the punished; hence it requires nothing that *mercy* would oppose. *Justice* requires the perfect reconciliation of every transgressor, and *mercy* approves of all the means which are designed to produce so glorious and benevolent an end. That *justice* will have its demands answered in a manner perfectly consistent with the holy principle of divine *mercy*, is clearly evident from the following scriptures, "One jot or tittle of the law shall in no wise fail till all is fulfilled." "*Justice* and judgment are the habitation of thy throne, *mercy* and truth go before thee," &c. "He is a *just* God and a *Savior*." God "is good unto *all* and his tender *mercy* is over all the work of his hands." "His *mercy* is everlasting—endureth forever." God "is no respecter of persons."

Thus we learn that God "will by *no means* clear the guilty," and that he is unchangeably good and merciful to all his creatures. But no one will contend that there is any *mercy* in *infinite misery*, and it is equally as unscriptural and senseless to say there is any *justice* in such an event.

CHAPTER VI.

A POPULAR ERROR CORRECTED.

"Work out your own salvation with fear and trembling."
Phil. ii. 12.

Reader, here is an injunction that merits some degree of serious attention; not because there is any thing about it incomprehensible, unintelligible or mysterious; but because a vain and heedless tradition has perverted and most cruelly tortured its original and primitive meaning. However, not to trouble you with a long and tiresome *exordium*, I will offer only a remark or two relative to the common and popular view of the passage, and then present you with my own humble opinion.

1. You are aware that this text, being wrested from its intimate connection, has very generally been understood as clearly teaching the doctrines, by implication at least, of immortal *salvation* and *damnation* —man's *free agency* in choosing which destiny he pleased, and the full efficiency of *good works* in *escaping* the *latter*, and *securing* the *former*. This traditionary view of the passage, has rendered it wonderfully useful among certain sects, in their zealous endeavors to arouse the *fears* of weak and uninformed minds, and to bring them on to the "anxious seats." And it may be proper to remark here, that this erroneous understanding of the matter, is established upon no better foundation than the supposition, that St. Paul was addressing *unbelievers—sinners*, who were on the road, and momentarily exposed, to eternal death. Taking it for granted that this was the

fact, the advocates of endless perdition, adopt the Apostle's language in their addresses to modern characters of a similar stamp, and thus frighten thousands *out* of their senses, and *into* the church.

2. But to make a long matter as short as possible: *Was* Paul addressing unholy and sinful characters? "I have always thought so," says the reader. Probably you have; and this is by no means unaccountable. But permit me respectfully to inform you that you have always "thought" *wrong*. To demonstrate my assertion, I would invite you just to read the *whole* verse. Here it is. "Wherefore *my beloved*, as ye have *always obeyed*, not in my presence only, but now *much more* in my absence, *work out your own salvation*" &c. Is such the language of the illustrious Apostle to vile, impenitent and licentious unbelievers? Not at all. He was addressing true believers—his faithful brethren in the truth, as above proved. This matter being thus clearly settled, the features of the subject are at once changed, you perceive, from black to white—from frowns to smiles—from terror to peace.

3. It being fully settled, therefore, that Paul was addressing true and faithful believers—saints—it may next be inquired, What was the *salvation* which they were to "work out;" It was certainly a salvation which they *had;* for it is called their "own." And further; it was a salvation which, being in their own possession, they were to *work out*, not a foreign salvation which they were to *work* themselves *into* at some future period. In a word, it was that *special salvation* which every true believer had received,

"through sanctification of the spirit, and belief of the truth," and in which he "rejoiced with joy unspeakable and full of glory." Jesus says to a certain individual, "thy faith *hath saved* thee;" and Paul says to his brethren "salvation *is come* unto the Gentiles." Jesus says to another individual, "This day *is* salvation come unto this house." These testimonies are abundantly sufficient to show to every reasonable mind, that the salvation which those believers had received, and were admonished to "*work out*," was constituted of the doctrinal and practical principles of that Gospel in which they stood, surrounded by an unbelieving, superstitious and persecuting world.

4. In what manner were they to *work out* this salvation, or the ennobling, and purifying, and happifying principles constituting the salvation which they had received, and which was therefore their "own?"—Simply by continuing to *act* upon these excellent principles, being governed by the same pure *motives*, and cherishing the holy *disposition*, which were exhibited by the blessed Redeemer—going on, exemplifying, illustrating and enforcing the glorious truths of the Gospel, by the punctual exercise of charity, mercy and peace, among mankind. This is the way they were to "work out" their "own salvation." A con firmation of this glorious truth, may be seen in Paul's letter to the Hebrews. "Therefore, leaving the first principles of the *doctrine* of Christ, let us go on unto perfection, not laying again the foundation of repe tance from dead works, and of faith towards no- Here the same sentiment which we find in th under- enforced. They were to leave the doctrin stain the often pre-

christianity, in a measure, and go on unto perfection, in *working out*, or reducing those doctrinal tenets to daily *practice*.

But what are we to understand by the "fear and trembling" with which we are to work out the principles of the Gospel? I answer Nothing more nor less, than that humility, and self abasement, and virtuous diffidence, which every true christian feels, when going forward in the faithful discharge of his religious obligations, and realizing his responsibilities, his imperfections, the difficulties he is compelled to encounter, and the dangers to which he is exposed of being led estray by the seductions of error and the flatteries of a delusive world. It is perfectly consistent to "work out," or illustrate and exemplify the principles of the Gospel "with *fear* and *trembling*." This is the manner in which *salvation*, or the received principles of Gospel truth, was *worked out*, by the primitive disciples. What does Paul say to his Corinthian brethren, in reference to the feelings that agitated his mind, while he labored among them as a preacher of divine truth and grace? Hear him, "I was with you with *fear* and *trembling*." Hear him again, where in his second letter to the same brethren, he is highly commending their sincerity, zeal and faithfulness, and speaking of the effect which his pri vate representation of them had had upon the mind of Titus—"And his inward affection is more abundant pr rds you, while he remembers the obedience of vation how with *fear and trembling* ye received him." some fut Paul says to his Ephesian brethren, *salvation* with *fear* and *trembling*." But the tes-

timony adduced, is more than sufficient to establish the view which we have taken of this matter of fear and trembling; and also to show, that it was not the apprehension of death, divine wrath, and everlasting perdition, which caused *fear* and *trembling* among the primitive disciples of Christ, while they were heartily engaged in the glorious cause of their Master—in working out, or illustrating in their lives and conduct, their "own salvation," the salvation which they had joyfully received through the grace of God. And I will only add, that I have, in this article, endeavored to correct what I consider an injurious error, and shall leave the result for time and circumstances, aided by the energies of the Divine Spirit, to determine. "Truth is mighty, and it must prevail."

CHAPTER VII.

INFINITY OF SIN.

The doctrine of the infinity of sin has long been held by the great majority of professed Christians, as an established truth in theology of which it was infidelity to cherish a doubt, and against which it was criminal to suggest an argument. And this has not only long *been* the case, but it still *continues* to be received as an all-important sentiment in the popular religion of the day. How mankind obtained this notion, or from whence it was derived, I shall not undertake to explain; but in their endeavors to sustain the *position that sin is* infinite, its advocates often pre-

sent us with the following argument—"sin is a violation of God's law—God is an infinite Being—therefore, sin is an offence to an infinite Being, and must of consequence be infinite." Now for the sake of the argument, we will admit the correctness of this reasoning; and then contend upon the same principle of logic, that human *virtue* is infinite. Virtue is obedience to God's law—God is an infinite Being—therefore, virtue is pleasing to an infinite Being, and must of consequence be infinite. But will the generality of Christians thus abide by the legitimate result of their own reasoning? Certainly not; for as human virtue is possessed in some degree by every intelligent being, the argument would prove too much; every intelligent being would be infinitely *virtuous* and infinitely *vicious*—every intelligent being would merit both infinite *reward* and *infinite* punishment! But if *vice* is infinite, because it is a violation of a law given by an infinite Being, I cannot perceive why *virtue* is not infinite, as it is a conformity to a law given by an infinite Being. That is said to be "a poor rule which will not work both ways," and certainly the saying will most perfectly apply in the case under notice.—But to proceed:

Do those who endeavor to maintain the popular view of this subject, pretend to give us any *Bible* authority for their conclusions? O yes; they cite Job 22 : 5, and *would* cite fifty more such passages if they could only find them; but unfortunately there is not another text in the Bible where "infinite" is ever *connected in* any way with sin. The only passage, *therefore*, to which they can resort is this—"Is no

thy wickedness great and thine iniquities infinite?" But who asked Job this question? Was it God? O no; it was Eliphaz the Temanite, one of Job's professed friends. But did Eliphaz mean to be understood that the sins of Job were infinite in *magnitude*, or in number? If in magnitude, why did he use the *plural* number? There was no propriety in this; for if sin be infinite, *one* of Job's transgressions was of as great magnitude as the *whole* of them. But I think it very evident from the context that Eliphaz used the term infinite in reference, not to the magnitude, but to the *number* of Job's iniquities; for he immediately explains his meaning. In the next verse he says: "For thou hast taken a pledge from thy brother for naught; thou hast stripped the naked of their clothing. Thou hast not given water to the thirsty to drink; and thou hast withholden bread from the hungry. Thou hast sent widows away empty; and the arms of the fatherless have been broken. And thou sayest, how doth God know? Can he judge through the dark cloud?" Why are all these iniquities specified if sin in its nature be infinite? But again; if the sins of Job were infinite either in magnitude *or* number, they might have been *more* than infinite; for Job was certainly not as wicked as he might have been, had he followed the advice of his wife, which was to abandon his commendable patience, *curse God* and die!

But it is evident that Eliphaz did not mean to have the term "infinite," as applied to the sins of Job, understood in its proper and full sense. This word is frequently used in the Scriptures in a qualified sense, and signifies only what is uncommonly great, though

by no means infinite. The Prophet Nahum certainly used the word in this sense when he said, "Take ye the spoil of silver; and take ye the spoil of gold; for there is *none end* of the store." The original term here rendered "none end," is elsewhere rendered *infinite*. I will cite one example. In the 3d ch. of Nahum, 9th verse, the Prophet says "Ethiopia and Egypt were her strength, and it was *infinite*." Here it is asserted that the strength of Ethiopia and Egypt was *infinite*. Can any such declaration be found in relation to the magnitude of sin? No, not in the Bible. But who is credulous enough to suppose that the strength of Ethiopia and Egypt was strictly and properly infinite? All the passage was ever intended to mean, was, that the power of Ethiopia and Egypt was very great, compared with other contemporary nations or kingdoms.

This is evidently the nature of Eliphaz, meaning in the case of Job; and yet, he does not assert that Job's sins *were* infinite, either in *magnitude* or *number*; he only, in the heat of his zeal, proposes the question: But, that Eliphaz was *wrong*, even in this, is rendered evident by the declaration of Jehovah, who says "unto *Eliphaz the Temanite*, my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the things that are right as my servant Job hath." Eliphaz, then, was a *false teacher*; he *suggested* that sin was infinite; but even *he* did not *assert* it; and this is all the evidence that the Bible furnishes in proof of the INFINITY OF SIN. Let the deceived child of popular tradition blush at his *unfounded* assumption!

"THE SECOND DEATH."

I can think of nothing which appears to me of higher importance in securing the good order and happiness of society, in this age of religious mania and extravagance, than a rational and consistent understanding of the Scriptures. It must be conceded by every candid and well informed man, that a want of this mental embellishment, in connexion with that consummate credulity with which the want of this important acquisition is generally associated, has been, and now is, the cause of *nine-tenths* of the moral evil so conspiciously prevalent in Christendom. Hence it is the duty of every philanthropist to contribute to that fund of information which we think must eventually overturn the vile inventions of aspiring ecclesiastics, and set the captive mind at liberty.

> "For 'tis a fearful sight to see
> So many maniacs dancing in their chains;
> They gaze upon the links that hold them fast,
> With eyes of anguish execrate their lot,
> Then shake them in despair and dance again."

The phrase which heads this article is found in the Revelation of St. John, chapter ii : 11, xx : 6, 14, and xxi : 8 ; and I know of no Bible language which is relied on with more confidence, or appealed to more frequently, in support of infinite vengeance, than this. As the *second* death evidently refers to a *first* death—the common opinion is, that the first death is actually the dissolution of the body, and the second *death, the endless* and irretrievable damnation of both

soul and body immediately after the general resurrection. Whether this opinion be true and proper, or whether it be false and improper, is our object now to ascertain. Let it then be remarked.

1. That an inconsistency must be discoverable in the common opinion, for, agreeably to this opinion, the death of which we are speaking is as radically different from that death to which it is *second*, as *spirit* is from *matter*, or *life* from *death*. The death of the body, allowing the inspired writers to teach the truth, consists in an entire extinction of life with every animal sensation; hence it is, with the utmost propriety, said—"the dead know not anything—in the day they die their *thoughts* perish—their love, and their hatred, and their envy are *perished*—there is no wisdom nor device nor knowledge in the state of the dead." Now, is the *second* death, which is said to take place immediately after the general resurrection from this state of *natural* death, in any respect, whatever, *similar* to this? Certainly not; for it is said to be a state of the *keenest sensations*—of infinite pains, and groans, and lamentations. Where now is the propriety of calling such a state as this, the second death? Would it not be much more proper and consistent to call it a second LIFE, seeing, while we are blessed with animal life, we are subject to pain, sorrow, and disappointment? In this view of the subject there would be a striking similarity; whereas, according to the common opinion, there would be none. From what has been seen, we must conclude that a wrong application has been made of the term "second death;" *we shall therefore* proceed,

2. To point out, agreeably to reason and revelation, the true meaning of the above oft repeated phrase. Let it be remarked then, that the first time we meet with this remarkable passage, is in the second chap. of Revelation as above cited. There the Revelator, in writing to the church of Smyrna, and speaking of the many trials and difficulties which was about to come upon them, by the hands of those who said they were Jews, but were not, but were of the synagogue of the adversary, says "He that overcometh shall not be hurt of the second death." It would be well for the reader to remember that this remark was made to a *Christian church*, and that it plainly intimates to us, and was designed to inform *them*, that if they should fail of overcoming those trials of their faith, which they were destined to meet, they should be hurt of the second death.

Now by a little careful, unprejudiced attention to the subject, it is easy to discover what is here meant by the second death. The church to whom this remark was applied, had been gathered from among Pagan idolators, whose moral state before their conversion to the Christian religion, is called *death*, in the language of the illustrious apostle to the Gentiles.—In his epistle to the Ephesians he says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were *dead in sins*, hath quickened us together with Christ." That Pagan idolatry, and Jewish blindness, are represented as a state of *death*, from which the Gospel of Christ was designed to quicken and raise them, no person of information and candor will attempt to evade or question.

Jesus said; "The hour is coming, and now is, when the *dead* shall hear the voice of the Son of God, and they that hear shall live." St. John says, "We know that we have passed from *death* unto *life*, because we love the brethren." Is it not from these circumstances, clearly proven that all men, at the annunciation of the glad news of the Gospel truth, both Jews and Gentiles, were in a state of *moral death*?—If this point is conceded, then it is proper to consider this the *first* death in the sense of the passage which heads the present remarks. The time had then arrived when the Gospel truth of life and immortality quickened and raised all true believers to newness of life, uniting them to Christ by a new and living faith —"Yield yourselves" says Paul "unto God, as those that are *alive* from the *dead*," &c. Those Gentiles, which were associated in the church at Smyrna, had been made alive unto God by faith in Christ. Hence, rejecting and despising the idols which they had previously worshipped, they exposed themselves to the most outrageous persecutions, of which St. John, from the isle of Patmos, reminds them, telling them, at the same time, that those who should remain steadfast and overcome those trials should not be "hurt of the second death"—as much as to say, if you remain rooted and grounded in the faith which you have espoused, continuing steadfast through all those approaching troubles and persecutions of which I have told you, then you shall not fall back again into that state of *death* from which, by the grace of God, you have been delivered, which to you would certainly be a "*second* death."

In the remarks made to the minister of the church of Sardis, we are apprized that this second death had then actually been realized—See 3d chap. 1 verse. "I know thy works, that thou hast a name that thou livest and art DEAD." This death was the effect of having *defiled* their garments, which shows that they had once been *clean*—See 4th verse—"Thou hast a FEW names, even in Sardis, which have NOT defiled their garments, and they shall walk with me in white, for they are worthy."

Does the reader wish for a clearer illustration?—These backsliding members of the church of Sardis had been washed by conversion to the truth of the Gospel; their garments were made "clean in the blood of the Lamb"—they had been made alive in Christ, which clearly evinces that they were dead. But now we behold them with their "garments defiled," abandoned to their former prejudices and gross superstition; *dead* to every good word and work. Will any one now pretend that this was not the *second death* to them; when it is so conclusively shown that they had once before been *dead;* subsequent to which they had been quickened and made alive in Christ. But the Revelator further observes, (3 chap. 5 verse,) that "He that overcometh, the same shall be dressed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Nothing can be more evident, than that those Apostles who had "defiled their garments" had abandoned the faith, and had not overcome, but were under the dominion of the *second death;* their *names* were, as a matter of course,

"blotted out of the book of life," which clearly shows that they were once *written there.* The "book of life" is mentioned *eight times* in the Bible, *seven* times by the Revelator, and *once* by Paul to the Philippians. In every instance, it is humbly believed, it alludes to the *Gospel covenant*, which is a ministration or *book of life.* Hence, to become a firm believer, an humble and devout follower of Christ, is to have our names written in the book of life; and to apostatize from the faith of the Gospel, prove recreant to the holy spirit of truth divine, is to have our names "blotted out" of the "book of life, and out of the holy city," and to to fall under the dominion of the "second death."

But while we are upon the subject of the "book of life," though it be rather a digression, I must beg the privilege of introducing a paragraph from Dr. Adam Clarke, on Luke x: 20, "*Because your names are written in heaven.*"

"This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritance properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in the land is ordered to be *registered*; and this register is generally kept in the parish church, or in some public place of safety. Such a register as this is called in Phil. iv: 3—Rev. iii: 5, &c. *the book of life*, i. e. the book or register where the persons were enrolled as they *came into life.* It appears also probable, *that* when any person died, or behaved improper-

ly, his name was sought out and erased from the book, to prevent any confusion that might happen in consequence of improper persons laying claim to an estate, and to cut off the *unworthy* from the rights and privileges of the peaceable, upright citizens."

The Doctor concludes by citing a number of passages where this phrase is used, both in a *literal* and *moral* sense. From this, the utmost propriety is discoverable in the figurative language of the Apostle and the Revelator, which forms the foundation of our present labors. Every person, Jew or Gentile, becoming a convert to the truth of the Christian religion "*comes into life*," his name is *registered* in *heaven*, or "*the book of life*." But if he becomes *unworthy* of the cause he has espoused, or becomes *dead* to the life, power, and spirit, of the kingdom into which he has been *born*—his name is forthwith erased, or *blotted out* from the Gospel blessings, and he realizes at once all the horrors of a *second death* and his last estate is worse than his first. Notwithstanding the exhortations, admonitions and threatenings of the primitive teachers were generally directed to particular churches, still we may with the greatest propriety apply them to all countries where the Gospel has been proclaimed—to all people in all circumstances. But after all, I can see no necessity nor propriety in extending the consequences of our *good* or *bad* actions —our *faith* or *want* of faith, into ETERNITY. The Bible furnishes no authority for such extension, and certainly it is productive of no moral good and much moral evil.

I have extended this chapter to a much greater length than I intended in the commencement, and still the one-half is not told—but enough, perhaps, has been said to furnish a clue by which to unravel the mysterious envelope, which has, in the minds of thousands, obscured the true meaning of the term "second death."

I shall now, wishing the reader all the pure bliss which a true and consistent faith can inspire, take my leave of the subject.

CHAPTER IX.

A FEW DOCTRINAL QUERIES.

In the general epistle of Jude we read as follows: "Even as Sodom and Gomorrah, and the cities about them, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

We do not design to give in the present article our opinion of this text; there is no particular necessity for it. We only wish to make a few remarks in regard to the commonly received opinion relative to its meaning, and suggest a few queries.

It is zealously contended by our Partialist friends, that the "eternal fire" here spoken of, means endless suffering; hence, it is confidently argued that all the inhabitants of the five cities of the plain, with the exception of Lot and his two daughters, were consigned to endless despair and wretchedness, because they

were not righteous. And yet, the old *stereotyped* doctrine of Calvin, which teaches the endless damnation of infants, is generally rejected.

And now, reader, how many *infants* do you suppose there must have been in those five cities? Is it not reasonable to conclude that there were several hundreds, nay, thousands? This, it is presumed, will not be denied. Were they all set "forth for an example, suffering the vengeance of eternal fire?" This must be admitted, for they were not *righteous*, although they were perfectly innocent and harmless. Now will you, or will the advocates for the popular understanding of this text, contend that such a vast number of *infants*, who are mentioned by our Savior as examples of moral innocence and harmlessness, were thus hurried from the earth, and plunged into the horrible pit of infinite perdition and misery, to suffer the most excruciating tortures world without end? And how can this painful conclusion be avoided, if the common understanding of the text be the true one?

We will wait patiently for some good partialist brother to inform us relative to this matter. But at present, we must rest in the belief, either that the text has been grossly perverted, or that *infant damnation* is sanctioned by the word of God; an idea which we verily think, would disgrace the creed of a Hottentot if embraced therein.

SECTION VI.

RELIGIOUS MISCELLANY

CHAPTER I.

A GLORIOUS PROMISE.

Jesus Christ, on witnessing the slavery of his Jewish brethren to the vain traditions of men, says "Every plant which my Heavenly Father hath not planted, shall be rooted up." Reader, can we rationally place confidence in this declaration? If so, is not the prediction perfectly calculated to fill the virtuous soul with ecstatic joy and perpetual rejoicing? The world, is, and ever has been, flooded with vain and bewildering traditions, which obscure the resplendent beauties of divine truth, destroy the hopes of that ultimate perfection and glory which awaits the disenthralled soul of every intelligent creature, and fill the world with doubts, and fears, and crimes, which are essentially and wholly inconsistent with the present peace and happiness of mortal man. But their bounds are set—their existence is limited—their annihilation is inevitable. Love, and truth, and grace will succeed; light, and life, and liberty will prevail; virtue, and glory, and immortality will triumph; while perfection, and bliss, and incorruption will consummate the peace, and union, and salvation of all God's intelligent creation. This is as sure as the existence of God, the divine authority of Christ's mission, and the immutability of Heaven's designs, and laws, and purposes. Forget not the declaration of Christ: "Every plant which my Heavenly Father hath not planted, *shall be rooted* up."

CHAPTER II.

CONSISTENCY OF DR. CLARKE.

Dr. Adam Clarke was evidently a *learned* man; but, that he was a man of extraordinary penetration of mind, we very seriously doubt. It is well known by all who have perused his celebrated Commentary, that he attempts *stoutly* to maintain the popular doctrine of a future general judgment. But this learned Doctor, if I can understand plain English, has made a concession in favor of an opposite doctrine, which confirms me in the conclusion, that *education* had done much more for him than *nature*. Otherwise he must have foreseen the difficulties into which he had thrown himself, which he evidently did not. I have particular reference to the Doctor's comments on Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with the angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

COMMENT ON VERSE 27.

"For the Son of man shall come in the glory of his Father" 'This seems to refer to Dan. vii. 13, 14 —"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which

shall not pass away, and his kingdom, that which shall not be destroyed." This was the glorious mediatorial kingdom which Jesus Christ was about to set up, by the destruction of the Jewish nation and polity, and the diffusion of the gospel through the whole world. If the words be taken in this sense, the *angels* or messengers, may signify the Apostle and successors in the sacred ministry, preaching the gospel in the power of the Holy Ghost. It is very likely that the words do not apply to the final judgment, to which they are generally referred; but to the wonderful display of God's grace and power after the day of Pentecost.'

COMMENT ON VERSE 28.

"There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." 'This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the Christian Church after the day of Pentecost, and its final triumph after the destruction of the Jewish polity—as if he had said—"Some of you, my disciples, shall continue to live until these things take place." The destruction of Jerusalem, and the Jewish economy, which our Lord here predicts, took place about forty-three years after this—and some of the persons now with him, doubtless survived that period, and witnessed the extension of the Messiah's kingdom—and our Lord told them these things before, that when they came to pass they might be confirmed in the faith, and expect an exact fulfilment of all the other promises and prophecies which concerned the extension and support of the kingdom of Christ.

To his kingdom, or *in his kingdom*. Instead of, *Basileia*, kingdom, four MSS. later *Syriac*, *Coptic*, *Ethiopic*, *Saxon*, and one copy of the *Itala*, with several of the primitive Fathers, read *doxe*, GLORY, and to this is added, *tou patros autou*, OF HIS FATHER, by three MSS. and the versions mentioned before. This makes the passage a little more conformable to the passage before quoted from Daniel—and it must appear very clearly, that the whole passage speaks not of a future judgment, but of the destruction of the Jewish polity—and the glorious spread of Christianity in the earth, by the preaching of Christ crucified, by the Apostles and their immediate successors in the Christian Church.'

Here it will be seen, that Dr. Clarke admits the second coming of Christ, as above described, notwithstanding he contends for a general judgment at the close of time. The declaration of Christ is perfectly plain: "The Son of man shall come," &c. "and then (*when* the Son of man shall come) he shall *reward every man according to his works*." What is the Doctor's general future judgment for? If for any thing, it must be to reward them *over again!* If this is not the object, what in the name of reason *is* it for? This big gun of Methodistism has certainly admitted that men are rewarded *according* to their *work* in this mode of existence. If this can be relied upon as the *truth*, who will undertake to show *why* another judgment-day is necessary? We would humbly ask those who contend so zealously for a future judgment—Is it for the purpose of *rewarding* men according to their *works*? Certainly not, if the Doctor is correct; for

you have seen his voluntary admission, that this reward is already administered in *this world*. This is Doctor Clarke's *consistency*, and I wish I could say in truth, that he was *alone* in such contradictions.

I need only remark, in conclusion, that the exposition which the Doctor has given of the 27th and 28th verses of Matt. xvi., is not far from what I conceive to be the truth. I wish he had been so consistent in relation to some other matters contained in his writings. But upon the whole, I thank him for the assistance he has rendered to Universalists, although I presume it was unintentional on his part.

CHAPTER III.

THE BIBLE.

There are no conditions, relations or obligations existing among the frail children of men, that are overlooked or passed by in the sacred writings. The Bible is emphatically a book which contains the richest instructions, the most valuable admonitions, the most glorious promises and the most excellent lessons in regard to every thing which concerns the moral condition of rational and dependent beings.

From its inspired pages, the philosopher may derive the most convincing arguments and illustrations —the naturalist the most extensive aid—the moralist the most important assistance—the politician the most valuable lessons of national economy—the magistrate *the most* valuable directions in jurisprudence—and the

disciple of Jesus the best of all precepts, examples and encouragements in well-doing. Therein kings and all civil rulers are instructed how to govern and how to promote the prosperity and happiness of their subjects—subjects are taught obedience, faithfulness and fidelity to their rulers—parents are instructed how to govern and treat their children—children how to esteem, reverence and obey their parents; masters how to use and control their servants; servants how to feel and conduct themselves towards their masters—husbands to love, cherish and protect their wives—wives properly to regard, reverence and respect their husbands—and brothers and sisters to feel for and conduct themselves kindly and affectionately towards each other. Therein is found the most wholesome advice to nations, societies of all kinds, families and neighborhoods—and the way is therein clearly pointed out, how we may become *rich*, virtuous, useful and happy here, and obtain and perpetuate the rational and animating hope of changeless and immortal perfection and glory in the world to come.

O, how can any one lightly esteem or lightly speak of this invaluable gift of God to man! We would ever be guided by its councils, comforted by its hopes, admonished by its threatenings, and happified by its gracious promises thro' life and in death.

I would here, if I had room, urge upon all liberal Christians, the propriety and great utility of instituting and supporting BIBLE CLASSES in every society and neighborhood where it is practicable. This is evidently one of the best means of promoting truth and virtue,

CHAPTER IV.

A LADY'S SOLILOQUY.

"Well, really, I have been to a Universalist meeting. I wonder what people will say about it. I hope there are not many who know that I have been there, for I shall be almost despised by all my present associates. They have often spoken of that meeting in terms of the utmost contempt; yes, and I have joined with them too. But I have been there and heard for myself. I don't believe the doctrine, but I see nothing in the preaching that looks to me unreasonable; and certainly the preacher fully proved what he preached, from Scripture. I never heard so much of the Bible quoted in a sermon in all my life before.—But O, I dread to see any one—I shall feel so *sheepish*. Well, I don't think I shall be seen there again; though, if it were not for the speech of people, and the overwhelming contempt which it would bring upon me from Mr. P——'s church, I should really take pleasure in dropping in once in a while and hearing what appears to me reasonable and consistent, though I do not believe it.

"O, there comes Mrs. H——; she has found out where I've been; she will feel very much disappointed and grieved, for she has frequently said that she would as soon go into a *den of thieves* as to such a meeting. (Jane, put that Universalist Hymn Book out of sight.) How *shall* I apologize? O, I will tell her that my husband had the curiosity to go *once*, and insisted upon my going with him; and out of respect to *him*, I *reluctantly* consented to go, but don't

think I shall do so much *violence* to my own *conscience* and *character* as to comply with his wishes again. I think, under these circumstances, I shall be forgiven for *this* time, at least; and *if* I go again, it shall be in the *evening*, and I will be careful to slip in unobserved and get a seat in some place where I shall not be recognized—for it is very painful to my feelings to be so *hatchelled* and *hammered* as I must be in the present instance, by all my friends and *respectable* associates. Why, she has really gone by! I am heartily glad—for I have this time, at least, got rid of telling about a dozen *lies*, as an *apology* for doing *no harm!* But I want to be *respected*, and in order for this I must be a little *hypocritical*. Mrs. H—— told me the other day, that she had much rather *sacrifice* her *moral principle* than her *popularity*—and she said, that she thought it was much better to be a *hypocrite*, respected by the popular classes, than to be a *sincere Christian*, disrespected, persecuted and despised. And she is not the *only* one that has intimated as much. And I suppose that I shall have to follow their rule. But I shall never forget the Universalist sermon. And the sermon was in perfect accordance with the principles laid down in the text which the preacher read, from Job xx. 5: 'The joy of the hypocrite is but for a moment.' O, I wish I was as far from the besetting and widely prevailing sin of *hypocrisy* as I believe ——I ought to be, to be a good Christian. At all events, if I don't go to that *meeting* any more, my neighbors can't prevent me from *thinking* upon what I *have* heard. And if I am careful to keep my thoughts to myself, they will forgive me for the past,

and honor me as usual for the *future.* Yes, I *must be a hypocrite, or lose my good name and my popularity* —there is no alternative."

How it finally turned out with the individual above noticed, we do not know ; but we have reason to believe that there are many in her situation precisely. And we do know that there are many "highly respected and pious" church members, who are governed in their feelings by the same principles expressed by Mrs. H——. God have mercy upon their depraved hearts, and bring them to a knowledge of their own *real* characters ! They profess to be one thing, when, in reality, they are another ; and this they feel bound to do, rather than forfeit the smiles and the approbation of the proud, the haughty, the self-exalted *hypocrite* and vile *sycophant.*

But the day is coming, when the mask will be thrown off—when moral honesty, virtue and truth will be respected and duly honored—and when the hand of persecution, the tongue of deceit and slander, and the poisonous breath of religious prejudice, shall lose their power in promoting the evils of sin and death.

CHAPTER V.

GOD'S FURY.

In speaking of Sodom, Dr. Watts holds the following strong and emphatic language :

"This Sodom felt and feels it still
And roars beneath the *eternal load,*
With *endless* burnings who can dwell,
Or bear the FURY of a God!"

But in direct contradiction to the Doctor's *traditionary* conclusion, and the similar conclusion of all who believe in "endless burnings," the Almighty says by the prophet Isaiah, (xxvii. 4,) "*Fury is not in me.*"

Did the learned Dr. understand the literal definition of the word "*fury*;" and do those understand it, who now follow his blasphemous example, in charging the God of heaven with acting under the horrid impulse of a ferocious passion? We will give the true definition of the word, and then the reader may decide for himself. "*Furious*—mad, phrenetick, raging." This is the definition given by our English lexicographers, and we have never seen it defined differently. Hence the Dr. and all who agree with him, must contemplate the Deity in the horrible light of a "*mad, phrenetick and raging*" tyrant. O, inconsistency! of what rank impiety art thou guilty!

But it may be contended, that the Scriptures represent God as coming out in *fury* upon his sinful children. True; but we must not so understand the Bible as to make it contradict itself. And we have just proved from Isaiah, that "fury is not in God." We will therefore endeavor to reconcile these two representations.

1. *Fury*, in its literal import, cannot be ascribed to the Father of our spirits, for "he is good"—he is "gracious"—he is "unchangeable"—he is "merciful and just"—his nature is "love"—his attributes are infinitely amiable and perfect—and we should view him as "the God and Father of all," in whom "we live, and move, and have our being." We should love him for his perfections, praise him for his "loving kind-

ness," and serve him from a feeling sense of his unchanging benevolence to the children of men. To ascribe fury, therefore, to God, in the common understanding of the term, is the very height of blasphemy and temerity. But

2. Fury *may* be attributed to God in a *metaphorical* sense, that is, the providential events that are frequently experienced, looking at them according to present appearances, and with reference only to the immediate consequences, are such as we would naturally suppose might proceed from a man in a state of rage and anger. So that, when God is said to pour out his anger, fury, &c. on persons, or on a nation, it is a *figurative* expression, for dispensing *afflictive providences*, which, nevertheless, are dispensed with the *benevolent* design of promoting the ultimate good of the sufferers. This however, is *not* the sense in which Dr. Watts uses the word, nor is it the sense in which it is generally used by religionists. All those sects who believe in vindictive and infinite torture, use the word, when applied to the Deity, according to its common and literal import. The explanation which we have given, however, reconciles Scripture with Scripture, and does no violence to the holy character of our kind Father in heaven. It is the only sense in which we should understand the "fury" of God, and many other similar metaphorical expressions; "but we must be very careful," says a celebrated writer, "not to attribute *human infirmity*, *passions*, or *malevolence* to the *Deity*."

CHAPTER VI.

REMARKS ON JUDE 10.

"But these speak evil of those things which they know not."

From this short epistle, we learn that there were those in the Apostolic age, who, by an amalgamation of Heathenism, Judaism and Christianity, had so corrupted the system of divine truth, as to render it a cruel *curse* to mankind, instead of a blessing. The compound doctrine which these infatuated characters had invented and adopted as the true system of religion, was absurdly denominated Christianity. Its adherents were numerous and extremely zealous in the maintenance and promulgation of their mysterious, contradictory, and deleterious opinions. The Apostle calls them "ungodly men," and very justly accuses them of "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ;" and informs us, that by following the direction of their natural passions and propensities, they "*corrupted*" themselves.

Some of the errors and crimes of which they were accused by the Apostle, are thus stated: "For they have gone in the way of Cain, and ran greedily after the error of Balaam for *reward*, and perished in the gainsaying of Core." Again: "These are *murmurers*, *complainers*, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." "These be they who *separate* themselves, sensual, having not the Spirit." Yes, and he concludes his description of their wickedness, by calling them "*mockers*."

The Apostle farther informs us in what light these men were held by the true disciples of a risen Savior, and raises his warning voice against their contaminating influence in religious society, in the following descriptive language: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Such were the people, who "crept in" to the Christian church in ancient days, and under the "feigned" name of Christians, attempted to sap the very foundation of "the faith which was once delivered to the saints," and pervert the whole system of divine truth, brought to light through the gospel. And we have reason to fear that there are many of the same class of "corrupters" now engaged in a similar employment. Whoever contemplates the present condition of the Church, must perceive that the same things are too frequently practised of which the Apostle complains.

What is more common, even at the present day, than for a certain class of nominal Christians to "speak evil of those things which they know not," and to deny "the only Lord God, and our Lord Jesus Christ," with imprecations, curses and slanders upon all who embrace "the common salvation," or, what is the same thing, "the faith which was once *delivered to* the saints"? Our numerous and zealous

opposers and calumniators constantly manifest the most *profound* ignorance in regard to the sentiments of the "sect which is every where spoken against." They are determined to *read* nothing that is designed to state and explain our sentiments. They are also determined to *hear* nothing in vindication of Universalism—and yet, they seem to feel it their religious duty, not only to "speak evil of those things which they know not," but to slander, vilify and abuse all those who embrace those "things." But we anticipate the time when

> "All creatures in heaven and earth shall revere;
> No blind superstition shall deafen the ear:"
> When envy, and pride, and "rebellion shall fall,
> And God our Creator become all in all."

Reader, reflect candidly upon these things, and endeavor to avoid the evil course pursued by the early corrupters of religious truth—and especially avoid "speaking evil of those things which you know not."

CHAPTER VII.

DAMNATION.

Since this word has become so very fashionable, not only among the licentious and abandoned, but also among those who would wish to be thought better than their neighbors—and since it is frequently met with in the Bible, and very liberally applied by one religious sect to another, we have thought that it would not be amiss to offer a few remarks upon it, with a design to clear it from that unauthorized meaning which is generally attached to it by theologians. *Every person* of any observation must know that the

word is generally used among religious people, to express a total loss of the soul, or a state of endless and infinite suffering under vindictive torture. "But this," says Calmet, "is not its proper import in all places." True, Mr. Calmet, and we should be more inclined to credit the horrid dogma of endless suffering, if it could be proved that this was its meaning in any place, in the Bible.

We will now notice a few "places" where the word is found, and see whether it will admit of such a meaning. "In Matt. xxiii. 14, we read of 'the greater damnation,' which evidently implies a *lesser* damnation; and in Rom. xiii. 2—1 Cor. xi. 29—and 1 Tim. v. 12, we should read '*condemnation*,' or '*judgment*.'" (The reader will turn to the texts cited and read them.)

Thus says Calmet, the learned biblical critic, who was a full believer in endless misery, but had the moral honesty, like Dr. Clarke and many others, to acknowledge the true import and application of most of those words and phrases which the *little* lights who have substituted a noisy, ignorant and supercilious zeal, in the room of scientific knowledge and rational piety, delight in fulminating upon their "hell-deserving" neighbors.

Calmet farther observes; "Rom. xiv. 23, 'he that doubteth *is* damned,' should he read '*self-condemned*'; if he eat flesh, or any thing else which may offend a weak brother." This damnation refers to the true disciples of Christ, and if they are to be damned eternally because they are sometimes perplexed with *doubts and fears*, who can be saved?

But we have seen from Calmet, that damnation, judgment, and condemnation are all derived from the same original word. And if that word means endless torment, most people find it in *this world*—nay *all*—for Christ says, "for *judgment* [damnation] am I come into *this world*." And again, "*Now is* the judgment [damnation] of this world," which would certainly prove too much, even for "orthodoxy" itself.

We would offer a few additional remarks, but our limits forbid it.

CHAPTER VIII.

A CHEERING REFLECTION.

"Glory to God in the highest, and on earth peace, God will towards men."—Luke ii. 14.

While Judah's shepherds were watching their grazing flocks on the rural plains of Palestine, and the sable curtains of night were drawn around the eastern hemisphere, the surprising annunciation of Messiah's birth aroused their attention, and excited those fearful apprehensions which a long cherished superstition had encouraged. But, as a necessary prelude to the important annunciation, and to calm the tumultuous agitation of the sensitive minds of his auditory, the heavenly messenger, in the true spirit of his mission, addressed the harmless shepherds in the gloom and terror-dispelling—the peace-giving and benevolent language, "FEAR NOT;" and then proceeded to declare the joyful message, in which a sinful and degra-

ded world were deeply interested. "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior which is Christ the Lord." Immediately upon this, a multitude of the heavenly hosts, having descended upon the wings of divine love and praise, united their melodious voices in sweetest concert, and filled the air with the following words, set to the thrilling music of the eternal world: "Glory to God in the highest, and on earth peace, good will towards men."

In the peculiar circumstances briefly presented in the foregoing paragraph, there is a sumptuous feast for every reflecting and contemplative mind. The world was enveloped in the gloomy folds of intellectual and moral darkness—prophecy had long before ceased—the blight and mildew of ignorance had fastened, vulture-like, upon all nations and classes of men—and fell superstition swayed the sceptre of universal dominion over poor bewildered and oppressed humanity. The holy radiance of the divine nature, attributes and perfections had long been concealed behind the forbidding cloud of human imperfection, darkness and depravity, and all nations had become in a greater or less degree, devoted slaves to idolatry, spiritual tyranny and iniquity. And now was the time for the ponderous wheels of error, ignorance, superstition and sin, to be rolled back—for light, liberty and truth to be let in upon the world—for the ancient prophecies to be fulfilled—for the true God *to be known* and honored by his children—for man

to understand and appreciate his origin, duty and final destination! O how animating is the contemplation of the wonders of that night when a Savior was announced to the peaceful shepherds! How joyful the rational anticipation of those moral blessings which shall flow to mankind through his all-conquering reign!

From the angelic annunciation of the Redeemer's birth, several things are clearly manifest; and we will proceed briefly to notice them, with a view to a right understanding of that grace and truth which characterize his kingdom.

1. It is clearly manifest that the gospel system was never designed to excite the fears and increase the terrors of an unbelieving and sinful world. But on the contrary, it was designed, evidently, to allay all terrifying emotions in the human breast—to fill the mind with an unreserved confidence in the paternity and love of God—to furnish the despairing and fearful soul with a hope sure and steadfast—to inspire the human breast with the sustaining principles of a faith which is the confidence of things hoped for, and the evidence of things not seen, and to fit and prepare the intellectual world to honor the common Father of all with the due and constant exercise of universal charity, and with correct views of the divine benevolence, impartial grace, and infinitely glorious nature and perfections which belong to him.

2. It is evident from what we have seen, that the gospel system was instituted for the ultimate benefit of all human intelligences, for the "good tidings of *great joy*," which compose it, "shall be to all peo-

ple." God must be recognized as an impartial Being, if the Scriptures are worthy of confidence, though many of the means by which this fact will in the end be made manifest to all men, are now considered extremely dark, mysterious and trying. And as this system originated in him, its principles must accord with the same spirit of impartial goodness. It is called in the Bible "the gospel of the grace of God," "the gospel of salvation," the "gospel of truth," but never the gospel of divine vengeance, the gospel of damnation, or the gospel of death to any creature in the universe. It is as perfectly benevolent to the worst of sinners as was its illustrious founder, Jesus of Nazareth, who prayed for the forgiveness and salvation of his murderers, while expiring upon the cross where they had nailed him.

3. It is farther evident from the circumstances attending the birth of Jesus, and the annunciation of the same to the shepherds, that the gospel system embraces a *Savior* for *all;* as the purport of the message was—"This day is born in the city of David, a Savior which is Christ the Lord." A Savior for whom? St Paul answers, a Savior for "ALL MEN." Hence, he "gave himself a ransom for all—tasted death for every man." In view of all this, it is by no means strange that a multitude of the heavenly host attended the annunciation of the Savior's birth, and burst forth in heavenly concert, saying—"Glory to God in the highest, and on earth peace, *good will* to men." We are informed that "there is more joy in heaven *over one sinner* that repenteth, than over ninety and *nine just persons* that need no repentance;" hence,

in sure prospect of universal reconciliation, holiness and immortal bliss, through the Savior that was born in the city of David, the angelic song was perfectly appropriate and consistent. Let all true believers, then, heartily unite their voices with the heavenly choir, and chant the song of universal grace, reconciliation, salvation and glory, while "life, and thought, and being last." Amen!

CHAPTER IX.

CALVINISM THE DEVIL'S DOCTRINE.

Kind reader, have patience while I explain myself, for I acknowledge, without the following *explanation*, the phrase at the head of this article would appear like *retaliation*, and we wish never to return railing for railing, nor violate the 9th commandment, but on the contrary to exercise that *charity* which "thinketh no evil," which "suffereth long and is kind."

Long have the preachers of God's universal grace, stood accused, by their religious opposers, of giving *currency* to the *Devil's Doctrine*. We have invariably denied the charge, and plead not guilty; and have uniformly endeavored to maintain the position that *orthodoxy* was a much nearer resemblance of the doctrines held and promulgated by that arch deceiver. We have on a number of occasions undertaken to show, and we think have conclusively shown that this was the faith which he undertook to assert in his *first* sermon, in the garden of Eden, in his private confab with mother Eve, while her husband was absent.—*We have it* to lament, to be sure, that she should so

easily have become his convert, but it is useless to whine over *past* misfortunes, while *future* ones are advancing upon us. But if our arguments have all failed, if our indefatigable exertions have all proved abortive, and if we had fallen almost into despair, for the fear that *our* views of the subject would never be so universally approbated as to be rendered *popular*; still, all such gloomy forebodings must now vanish—a bright ray of hope must now enliven our drooping spirits, and cause our fainting hearts to rejoice in view of the happy prospect of *our* sentiments, in relation to *this* subject at least, becoming the universal opinion.

The reader may be anxious to know what has given rise to this sudden and important change in our prospects and feelings. We will hasten with all brevity to the relief of his anxiety.

On perusing a sermon delivered by the Rev. Jonathan Edwards, late president of Princeton college, we find him to be precisely of *our opinion* in relation to the devil's doctrine; and for the benefit of the cause of truth, and the immediate relief of many who are now in darkness and unbelief of this important truth, which Dr. Edwards and all Universalist preachers advocate, we hasten to lay it before the public through the medium of this volume. That I may not be accused of misrepresenting the Doctor's statement, I shall transcribe his own words, as found in a *small book*, entitled "*The Justice of God in the* (*endless*) *damnation of sinners*," 94th page near the bottom. The words are as follows: "The *devil is orthodox in his faith*—he is no *Deist*, *Socinian or Arian*. He believes the true scheme of doctrine—the *articles of his faith* are *all* sacred."

With these solemn and affecting truths before thee, kind reader, in what light, but that of falsehood can you view the statement made by *Lemuel Haines*, and so often repeated by his colleagues, (viz :) that "*the devil* was the *first Universalist preacher ?*" Does not the Rev. Doctor tell you *plainly* and *positively* that *Calvinism is the Devil's Doctrine*, and that the *devil*, being "*orthodox in his faith*," is an *orthodox* preacher?

How priest Edwards *knew positively* that the devil was a *true Calvinist* in his "doctrine," *settled and grounded in the* "*faith*," I know not; *he* unquestionably knew, and we can infer enough from the striking similarity exhibited in the *conduct* and *disposition* of the *devil* and *John Calvin*, to convince us of the truth of the Dr's. statement. But at all events, when this comes generally to be known among the Calvinists, and the mere ipse dixit of Dr. Edwards will constitute sufficient proof to them of the fact, I think *we* may rationally expect to be exonerated from so false and unfounded a charge in future; for we desire not to be associated with Dr. Edwards and his "*orthodox devil*" in the promulgation of any "*doctrine*." We have supposed for a long time that there was an *evil spirit* in *connexion* with them in carrying on their dark designs against the liberties of our country; but we had not supposed that they would so readily acknowledge that their religious sentiments or *creed* was in *perfect* harmony in *all its parts* with that of the *devil*.

If the reader should be disposed to censure the peculiar phraseology of the above article, the blame must rest on *President Edwards*, and not on the writer, for he has only given a fair and honest exposé of *the Dr's.* statements.

CHAPTER X.

AN IMPORTANT CONSIDERATION.

The Christian community are divided into two distinct classes in regard to the duration of the Devil, Sin and Death. The minor class seems to embrace the only people in Christendom who doubt their eternal existence, and yet, strange as it may appear, they are the only people that appear to lay under the heavy charge of propagating the "devil's doctrine." Now which doctrine would be likely to suit the devil the best—that which teaches the total destruction of him, and all his works, and the universal triumph of holiness and bliss; or that which gives him an *endless* and *successful* reign over a vast majority of those creatures who rightfully and properly belong to the God who made them? It cannot require the mind of a *Newton* or a *Franklin*, to see which doctrine would be most pleasing to his Satanic majesty; nay, the mind even of a *child*, would be able correctly to decide this matter, if it were free from the direful effects of a superstitious and blinding tradition! And a doctrine which is most congenial to the mind of the devil, must be the *devil's* doctrine, as he would be most likely to give it his sanction and his aid.

But we will now briefly investigate the comparative claims of these two respective classes, to the true doctrine of Divine Revelation.

What evidence has ever been adduced to prove the endless existence of the devil, sin and death; or even of *hell*, which is thought to be an invisible *Pandemonium?* [*Palace* of devils.] Not a solitary testimony can be brought from the sacred oracles, to support

such a sentiment. Nothing but the moral excrescences which have grown out of an amalgamation of Christianity, Judaism and Paganism, and strengthened by the united influence of ignorance, avarice, superstition and cruelty, have ever been offered in support of such an unreasonable dogma. If any better evidence can be given, the Universalist Press will be open to any *decent* friend, or advocate, of the doctrine; and he can have a fair opportunity for pleading the *devil's cause*, and showing, if he can, that *sin*, and *death*, and *hell*, will endlessly endure.

We will now take the liberty of proving from the *Bible*, which we take as the rule and guide of our faith and practice, that the *devil*, *hell*, *sin*, *death* and *misery*, shall cease and be no more. St. Paul says that Christ took upon him flesh and blood, "that thro' death he might destroy him that hath the power of death, *that is the devil.*" Thus the destruction of the *devil* is proved, unless the testimony of St. Paul can be invalidated. The prophet Hosea says, "O hades, [*hell*,] *I will be thy destruction*," speaking in the name of God. Hence, we may certainly anticipate the time when *hell* shall be no more; and we shall soon see that there will be no need of such a place, for the prophet Daniel gives a set time in which "*sin* shall be *finished*, and transgression *brought to an end.*" The old worn-out tradition, that the sinner will blaspheme the name of God to all eternity, is here effectually refuted, unless blasphemy in *hell* is no *sin!!* But again; St. Paul says, "the last enemy *shall be destroyed*, DEATH." Whether there be three kinds of death or not, *death* of *every kind* must be "destroyed," or else

death would be left undestroyed. But to conclude.—The Revelator specifies a time, after which "there shall be no pain, neither sorrow nor crying;" and he adds, "for the former things shall have passed away, and behold, all things are become *new*."

From the foregoing testimonies, which are but a few of the number which might be presented if necessary, we learn that Universalists believe in accordance with the teachings of Divine Revelation; and we also learn, that this system is directly opposed to the doctrine which would *best please the devil.*

Now it is no more than just that things should be distinguished by their proper names. Therefore, we would wish that the anti-scriptural sentiment which teaches the endless reign of the devil, death, hell and sin, which sentiment must be extremely pleasing to the arch adversary, might be recognized in its true character, and justly denominated the *devil's doctrine.*

"I WOULD NOT LIVE ALWAY."

"I would not live alway" this side of the tomb,
Deprived of the raptures of heaven my home;
Where glorified spirits and angels above,
Rejoice in the presence of infinite love.

"I would not live alway" imperfect—impure,
Where sin's many sorrows my soul must endure;
Where the storms of temptation incessantly blow,
On the pilgrim of earth while he wanders below.

"I would not live alway" where death is so near,
Where his arrows are objects of dread and of fear;
For the pearl of contentment is not to be found,
Where change and decay universal abound.

"I would not live alway" where God is not seen,
Where the 'vail' and the 'cov'ring' must both intervene,
For I long to depart and ascend to my home,
And o'er the bright fields of eternity roam.

"I would not live alway;" O let me arise,
From this frail mortal state to my God in the skies;
Where the anthems of praise in full chorus shall swell,
And the glorified millions eternally dwell.

LINES SUGGESTED BY THE SUDDEN DEATH OF A NEIGHBOR.

In all the brief concerns of life,
  Howe'er we live, whate'er we do;
How soon from this vain world of strife,
  By God's appointment we may go!

The brittle thread of life, how small!
  On which all earthly prospects rest;
How soon death's gloomy, sable pall,
  May overspread the clay-cold breast!

How oft at noon, in healthful plight,
  A fellow mortal's heart beats high;
And still, before the close of light,
  His friends are called to see him die!

Great God! thy councils who shall scan,
  And show why things are thus designed—
That thy loved offspring, sentient man,
  So soon must leave the world behind?

But here I rest—I ask no more,
  Why thou hast thus creation plann'd;
Yet one thing still, I would implore—
  To *rev'rence* thy all ruling hand.

REMEMBER ME—TO A SISTER.

Remember me, my sister dear,
When far from thee my lot is cast;
Where not one former friend is near,
To talk with me of seasons past.

Remember me, when toils oppress,
When labor overpowers my frame;
When wasting nature in distress,
Can call on no familiar name.

Remember me, when storms arise;
When tempests rage around my cot;
When lightnings flash athwart the skies,
And minor scenes are all forgot.

Remember me, when skies serene,
And pleasant suns upon me smile;
When vernal leaves in brightest green,
My lonely hours would fain beguile.

Remember me, when lowly bow'd,
With contrite heart in prayer for thee;
When holy thoughts upon me crowd,
Of her I then shall long to see.

Remember me, when cold and dead;
When all my wanderings here are o'er;
When absence I no longer dread,
From her I loved, but see no more.

Remember me, when in the grave
My body cold and lifeless lies;
When God my ransomed soul shall save,
And crown with bliss beyond the skies.

Remember me, 'till there we meet,
From cares and parting scenes set free;
'Till then may recollection sweet,
Oft whisper thee, "remember me."

LINES ON THE DEATH OF AN INFANT.

The frost of death untimely came,
  And nipped the bud so green and fair ;
It fell, but left its lovely name,
  The only boon of tender care.

But in a purer world above,
  It thrives and blooms in glory bright ;
Where pains and death, a parent's love,
  Can never more annoy and blight.

Dear brother, sister, grieve no more,
  Your absent loved one is at rest ;
It's gone where angels high adore,
  The God whose name is ever blessed.

There shall you this sweet cherub meet,
  Where parting tears no more shall flow—
Where joy immortal and complete,
  A ransomed universe shall know.

THE LOVE OF GOD.

In nature's ample rounds,
  Where'er we turn our eyes,
The love of God abounds,
  And fills us with surprise :
The warming sun, the healthful breeze,
The fruitful earth, the blooming trees ;
All testify that God above,
Is truly endless—boundless love.

Go to the distant poles,
  Where frost eternal reigns,
And in its chilling folds,
  The earth and air retains :
The furs and game, the fire and wood,
The skin-lined hut, the wholesome food ;
All testify that God above,
Is truly endless—boundless love.

Go to the tropic Isles,
Where Sol's bright scorching rays,
The human skin defiles,
With fervent, melting blaze:
The richest fruit perpetual grows,
And every needed blessing flows;
To testify that God above,
Is truly endless—boundless love.

Go where the thoughts may lead,
O'er ocean, earth, or air,
A sure supply for every need,
Meets every creature there:
The great Creator's goodness shines,
And with his wisdom close combines;
To testify that God above,
Is truly endless—boundless love.

But when the Gospel shines,
Declaring God's free grace,
In pure immortal lines,
To all the human race:
It brings to view eternal life,
The end of sin and carnal strife;
It testifies that God above,
Is truly endless—boundless love.

FOR A YOUNG LADY'S ALBUM.

'Tis not the form of youthful mould,
'Tis not the rosy—blooming cheek;
'Tis naught that youth and wit unfold,
That can your praises always speak.

But 'tis the charms religion gives—
The pearls that deck the pious mind;
Which crown the Lady while she lives,
With honors noble, rich, refined.

ERRATA.

The following errors were not noticed till one fourth of the form was worked off. It was then corrected.

Page, 202, last line, for "there" read *thee*
" 200, first line in the poetic article, for "lamb" read *tomb*.
" 201, third stanza, first line, poetry, for "blight" read *plight*
Some few other errors may have escaped detection, which, if any, the reader will correct.

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